

The summe

me of the holye
 scripture/ & ordynary
 of the Christen teachyng/
 the true Christen saythe/
 by the whiche we be al ius-
 tified. And of the vertue
 of baptysme/ after the tea-
 chyng of the gospel and of
 the apostles/ with an infor-
 macyon howe all esta-
 blisshmentes shulde lyue/ accor-
 dyng to the
 gospel.



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9.95

The prologue.



Saying that all persons can not rede or vnderstande all booke / to thētent that euery man may knowe what ys the foundacyon of all the scriptures / and what thinge they do teache vs. I haue shortly cōpyled in this present booke / the foundacyon and the summe of the holy scripture / of the which the heade and princypall is the sayth / from whome procede hope and charite. To thintent that euery mā may knowe / what he shall beleue / what he shall hope / and whye he shall loue god / and howe god is oure father / and we hys children / and howe that we be enheriters of the kingdome of god / as shewith vnto vs saint Paul in all hys epistles in diuers chapiters / whiche be many tymes alleged / and recyted / in thys present booke. Also howe that without oure merites we be iustified to thintēt that we shuld not put our trust in our good workes / as dyd the Iues. Neuerthelesse albeīt that I wryte in thys booke that God iustifieth vs without our good workes and merites / it ys not myne entent to discoursell eny man to do good workes / but myne entent is to teche all psones howe they shall do the workes / and that they shall not trust vpon their good workes / nor in them to seke theyr helthe / but al only in the sayth of Iesu Chryste / & in the grace of god.

The prologue.

Ro. 4. Thys faith had Abraham/as wryteth saie
Paule vnto the Romainys. For Abraham be-
leued agaynst hope/in hope.

That is to saye / that whiche by mannes
nature and vertue was impossible he bele-
ued alwayes hyt shulde come to passe/euyn
as god had promyled them. So must euery
Christen lyue agaynst hope in hope/that is
to say / hyt behoueth that he repute all hys
good workes for synne/and thynke that if
god wold iudge hym accordinge to his wor-
kes he myght not be saued. For if I haue do-
ne eny good hyt is of God / and not of me/
for I haue done it by the grace of God / and
therby I deserue no rewarde. And if I haue
done eny thinge of my silfe without the gra-
ce of god/hyt is ypochrise and greate sin-
ne/and therby I deserue euerlastyng deth/
wherfore then shall I trust in my good wor-
kes / for I haue no good workes / all my
goodnes belongeth to god. So shulde a chri-
sten hūble him silfe and repute all hys good
workes for syn as truely they be. As she weth
vnto vs Esaye saying/all oure rightuousnes
be as a clothe polluted with the floures of a
woman. And when the person so distrusteth
of hym sylfe/& of hys good workes he shal
hope agayn agaynst hope / and shal trust in
the mercy of God/and shall beleue forth on
certaynly that he shalbe saued by cause of
the worde of God. For god hath promysed
to vs hys realme to all them / that truste in
hym

Esa.
64.

The prologue.

hym / and God is faythfull and veritable in
hys wordes / wherfore seyng that god hath
promysed it vnto vs, let vs beleue it stedfastly
/ and haue ferme fayth that we shalbe saued
not by oure deseruyng / but by the promyses
of god. And so it behoueth that euery
Christen dispeere and hope (as dyd Abraham)
dyspeyre of hym sylfe / and then a newe to
trust in the worde of god. And these be the
two thynges wch the lawe and the gospell
doth. The lawe maketh vs to dyspeyre/
because that we neuer fulfyll the commaundementes
of god. The gospell (that is to say the grace
of the newe testament, maketh vs agayne
certeynly to hope and to trust. And for to
teache these two thynges be writtē all the
scriptures. The parson shall alwayes abyde
in humylyte and alwayes thynke that if god
wolde iudge hym accordyng to hys workes
he shuld neuer come vnto helth. As he
weth vnto vs Iesus christe in. S. Luke sayng /
when ye haue done all the thynges whiche to
you are comānded say ye / we be vnprofytable
seruaūtes / we haue don but our dutye.
And thys is the very Christen humylyte / as
in thys present boke shalbe more playnly
declared. And if we can thus repute all oure
good workes for sinne / and in them to haue
no maner of trust and then agayne beleue
that we shalbe saued by the promises of god
we be the chyl dren of Abraham / of whome
all the scriptures bere wytnesse that by hys

Lue. 17

A .iii. faythe

The prologue.

faith he was iustified/and gat helth. And for that cause he is called the father of beleuers and of the faythfull. And this ys the fayth wherof I wrytte here in this boke to thintēt that all persones myght come to knowe lege and knowe what ys the Christē fayth. Of the whyche all the scriptures do speake/and namely the Gospell after S. Iohn/and the epistle of S. Paul/ for herin do these two apostels comprehend all other scripture.

And for bicause that it behoueth that the parson beleue that his fayth iustifyeth hym/ and not his workes I haue shortly cōpyled here and declared howe the fayth doth iustifye vs/and howe we be the chyldrē of God/ and howe we must serue our father by charite/ and howe that we shal nothing doubt of our helthe bycause of the wordes of God. And whē a parson getteth this hope he leaeneth to bere pacyently all tribulacyon and aduersite for he knoweth that this life is not his lyfe/ & hath great desyre after the other lyfe/ and holdeth not this lyfe for his. And this maketh the fayth the whyche is alwayes affectuously attēdaūt after Christ oure spouse. But he that hath not this fayth is al desolate when he hath myfffortune/and yf to hym it happen well he gyueth hym sylfe to voluptuousyte and synne. And for bicause he hath no hope of the euerlastyng lyfe he thieth in hym sylfe I wyl vse this lyfe as longe as it is lent me/And that he doth by cause he knoweth

The prologue.

knoweth not whate our fayth is / and whate
our hope is / and how that we be the chyldre
of God.

To thintent therefore that none gyue hym
sylfe to synne by desperacyō I haue shortly
compyled in this present boke / howe that
we be iustified wythout our merytes. For
when any parson hath done his best wyth all
his power. as I haue sayde / then let hym say
yet / that he is an vnprofytable seruaunt. And
the humble herte wherby he knowlegyth his
imperfectiō maketh that his synnes / his euell
thoughtes and the fragylyte of his fleshe to
hym be pardoned of God / and that lytell
that he hath / god gyueth it hym of hym sylfe
and god is his iustice / that is to saye / God
maketh him ryghtuous / for Iesu Christ hath
satisfyed for vs vnto his heuenly father / for
to come in socoure to our infirmyte. And
this describeth saint Paule in his fyrst. viii.
chapiters vnto the Romainys, and in the fyrst
epistole vnto the Corynthyans, and S. Iohn
in the secōde chaptre of his fyrst epistle. And
of this mater treateth this present boke.

The last part of this boke sheweth howe
al estates shulde lyue / yf so be they wyl lyue
accordynge to te gospel. Myne intent
is not to refovrme all estates aswelle spiry-
tuell as seculer. For of that I wyl not
presume. But I shewe alonely by the
scriptures howe we shulde lyue if we wolde
lyue accordynge to the gospel / to thyntēt

△ .iiii. that

The prologue.

that euery man may knowe / howe farre hys
lyfe is seperate from the doctrine of Iesu
Christ and that then wyth the grace of god
he may amende and resoutme hys lyfe hym
sylfe.

Nether teache I that one shuld not obey
vnto the superiours or that the monkes shulde
flye out of theyr monasteryes / but I teche
them by what meane they shall knowe howe
they shulde lyue / and when they do not so
lyue that then they knowledge theyr defau
ses / and do dyligence so to lyue. For els

were better before god an humble pu

blican then an holy ypocryte for

God regardeth not what

thyng thou doste out

wardly / but howe

thou arte or

deyned

and

disposed inwardly. Vwhen

a monke or a nonne

lyueth well

the lyfe

is not

cuel.

¶ Of the foudacion of Christedon

me and fyrst what thyngs

the baptisme doth

signifye.



The foundacyon. Fol. i.



The foundacion of
Christendome is the
saythe whiche so fewe
people haue perfectly
And yet alwayes we
thinke al that we haue
the very true saythe.
Saint Paul the worthie
apostell doth exhorte

vs to no vertue so strongly as vnto the faith.
And he in all his epistels prayseth nothyng
so moche as the faith, Therfor it must nedes
be that it be a precious vertue for he wryteth
not one epistle which is not full of faith. Vve
take the faith for the begynnyng of christe
lyfe, but truely he that hath perfayt faith the
same hath not onely begonne the christe lyfe,
but hath fulfilled it. And this errour comith
because we knowe not whate the saythe is,
nor what thyng a good christen ought to
beleue, for to be saued, we thynke that whē
we be baptised, and when we beleue that
god is god that then we shalbe saued. As
wryteth. S. Marke sayinge. He that shall be-
leue and shalbe baptised shalbe saued. But
he that beleueth not shalbe cōdempned. It
is truth, but among a thousand there is not
one that knoweth what thyng the baptisme
betokeneth nor what thīge he shall beleue.

The water of baptisme taketh not away
oure synne for then it were a precious wat.

A. v.

And

Mar. 16.

The foundacyon

Act. 8.

And then it behoued vs dayly to walshen
therin. Nether hath the water of the fountaine
more vertue in hit sylfe then the water that
rynneth in the ryuer of Ryne, For we maye
as well baptise in Ryne / as in the fount.

Vhen saint Philyp baptised Eunuchus the
seruaunt of Candace a quene of Ethyope (as
wryteth saynt Luke in the actes of apostels)
there was then no halowed water / nor can-
dell / nor salt / nor creame nether whyt abite.
but he baptised hym in the fyrst water they
came to vpon the way. Hereby mayste thou
perceyue that the vertue of baptisme lyeth
not in halowed water or in other outwarde
thynges / that we haue at the font / but in the
fayth onely. That is to say when any parson
is baptised he must beleue stedfastly that his
sines to hym ar pardoned & that he is made
the chylde of god / & that god is become his
father / & is made certayne that he shalbe sa-
ued. And is made partaker of the passyō of
Christ wherof the baptisme hath his vertue.

Ro. 8.

And when one is baptised he is borne
agayn. and getteth an other father / & other
bretheren for god is made his father / and he
is made the brother of Iesus Chryste as writ-
teth Saynt Paule vnto the Romayns where
he calleth Chryste a sōne fyrst begottē amōg
other. And therefore is Christ called in the ho-
ly scripture the sonne fyrst begotten / for he
is the fyrst chylde of his father / and we all
are begotten after ward when we be bapty-
sed

of Christendome. fol. ii.

fed. And therefore is the baptisme called
the holy scripture the secounde natiuite. As
wrytteth saint Iohn in his gospell. wythout
one be borne ageyn (sayth Christ vnto Nico-
demus) he may no entre into the kyngdome
of heuen. For we be therby borne agayn /
and they that were the chyldren of the de-
uell by cause of the originall synne ar made
the chyldrē of God by baptisme. As sayth
saint Paule. Christ hath healed vs by the bat-
of regeneracyon and renouacyon of the ho-
ly gost. And vnto the Ephesians. we were
by nature the chyldrē of wrath, but when we
were deed Christ hath viuified vs agayn by
his great loue / And thys shalt thou vnder-
stand in thys maner.

Iohn. 3.

Eph. 2.

There were sumtyme. ii. Adams / as wry-
teth Saint Paule. The fyrst Adam was oure
fyrst father. The seconde and newe Adā was
Iesus Christe. For the synne of the olde
Adam we were all chyldrē of the deuel ma-
de hys owne and subiected vnto hym by our
synne. The seconde Adam (that is to sey Ie-
sus Christ) hath bought vs agayn / and hath
put vs in lybertie / and hath made vs of the
chyldren of deth / chyldren of euerlastyng
lyfe / and of the chyldren of wrathe chyldrē
of grace. For Iesu Christe hath by his deathe
fought agaynst the deuel, hath vaynquyshed
the deuell & dethe hath taken away al theyr
syght they had ouer vs.

Nowe thē whē we be baptised we be made
partas

of Cristendome

Ro. 6.

Ro. 9.

Col. 3.

partakers of this grace/and so is it come to
our profyt that Iesu christ dyed for vs. For
(as I haue nowe sayd) the baptisme hath his
vertue of the deth of Iesu chryst. Then when
we be baptyfed/we betoken that we wyll
dye wyth Chryst/we betoken I say/that we
wyll dye as vnto the lyfe passed as touchyng
oure synnes and euyl concupiscences, and
that/as sayeth. S. Paule/we must walke in a
newe lyfe. And therfore be we plōged vnder
the water, to thintent that by the maner of
spekīge/we shalbe here deed and buryed,
as wryteth sainte Paule vnto the Romayns
Bretheren / saythe he/ Este me ye that ye are
deed as concernyng synne but a lyue vnto
god, by Iesu Christ our lord. And in the sa-
me place, Ye are buryed wyth Christ by bap-
tesme into deth, So that we shall not lyue
after the lyfe of the world nor after the lyfe
of the fleshe but we must lyue as the chyldre
of god. And our lyfe shalbe hyd before the
world and also hyd wyth Christ in god / as
wryteth saint Paul sayng, If ye be mortified
and your lyfe is hyd wyth Iesu christ in god
in whate tyme that Iesu christ oure lyfe shall
shewe hym selfe then also shall ye be made
manifest wyth hym in glory. Then when our
lord shall come agayn at the last day of iud-
gemēt our life shalbe made open, but as lōg
as we lyue here we must lerne al to dye. For
we shall not repute this life that we haue he-
re for a lyfe.

This

The foundacyon. fol. lli.

This lyfe here is of the worlde and of worldly thinges that is to say of them / that be estraungers to God that haue no truste of the other lyfe to come. Nether doo they loke for it nor desyre it. Suche people ioy of this world / for the world with his vayne desyres and plesaunces belongeth to them. And they them seluys be also called the worlde in the holy scripture. As sayeth oure lorde Christe in saint Iohn, You be not of the world / but I haue chose you from the world. And agayn. The worlde shalbe ioyous and you shalbe sory. Nowe call we all them worldly whiche be not monkes. Oure lorde made a distinction byt wene the worlde and his discipels before the monkes came into the worlde. Vvherfore they be not called the worlde in holy scriptur whych be not monkes, but all those that lyue after the fleshe whych desyre no here to dye with Iesu chri^t / and to be hyddē here & after to lyue with God. Al suche whate soeuer they be are worldly be he monke or chanone / nonne or Syfter / noble or vnnoble greate or smalle. For (as I haue sayed) the lyfe of them whych apperteyn to God is here hyd / and they seme to be deed before the worlde. For they lyue not cōmunely accordinge to the lyfe of the worlde. And therefore they be hated of the worlde / for they be not of the worlde / as sayeth the Gospell in this manere. They be not of the worlde / for if they were of the worlde / the worlde

Ioh. 17.
and. 16.

The foundacyon

Iohn.15. World surely wolde loue them as his owne.
But fore as moche as they (accordynge to
theyr promyse made at the fount of baptis-
me) do applye them sylues to renounce the
pleasures of the world & to dye wyth Christ
in kylling of the desyres of the fleshe / and
also are strongly against the appetites of the
fleshe in other by ensauple of theyre good
lyuynge / therfore be they persecuted of the
worlde.

And here by may we alwayes knowe the
discipels & chyl dren of God, yf they loue to
gyther the one the other. And if they lyue not
here after the lyfe of the world nor after the
pleasure of the fleshe / and if they do not re-
pute this lyfe for a lyfe but abyde wyth a ioy-
full hart the coming of our lord Iesu Christ.
Then shall theyre lyfe be made open / and
shall appere before God.

So shulde we all lyue here as though this
lyfe were not our lyfe. For we must abyde
before God / & we may do none other thing
in this lyfe but fyght agaynste our euil desy-
Iob.2. res / and learne to dye (for as the prophet
Iob sayeth) the lyfe of man is a batayle vpon
erth / that is to say a batayle in a gostly dethe.
And thys do we promyse to do when we be
baptysed / & we signifie euē the same / when
we be plōged vnder the water.

¶ Vwhat thing the baptisme betokeneth
and howe it is but a sygne.

The, ii, Chapitre.

of Chyrtendome. Fol. liii.

Then when we be baptised it
behoueth vs to know surely
and to beleue that all our
synnes to vs are pardoned
and that we be made the chil-
dren of god. For god is by
come our father / and Iesus
Christ our brother. And that same ryght that
the Iesus Christ hath vnto the glory of his father
haue we also gotten / for the bretheren haue
the egall ryght vnto theyr fathers goodes. And
to this haue we not gotten by our good works
not for we haue yet don no good, when we were
there baptised. But this comyth holly by the
re grace of god and by our fayth / by that we
by put our holy trust in hym / and that we know
ist. Iege hym for our lorde, and sauyour. And
nd that we beleue all that he hath done and suf-
fred for vs, for he dyed to make vs to lyue.
his he became lytel and poer to make vs greate
deand ryche. As sayth Saynt Paul ī this maner **2. Cor. 8**
ng ye knowe the liberalyte of our lord Christ /
est whyche thoughe he were ryche yet for your
het sake became poer, that ye troughe his pouer
pō ye myght be made ryche / for Iesus Christ is
eth holly gyuen to vs of his father to thintēt that
be he shulde make vs great ryche and happy by
en his deth. For we could nothelpe our selues
and therefore he was borne for vs. As sayth **Esa. 9.**
eth **Esaie.** A chylde is borne to vs. For we were
all legally dettours / and bound to god / by
the synne of Adam.

Then whē we could nothelpe our selue.

for

The foundacyon.

for as moche as we were seruauntes and subiectes vnto the dyuell, god hath gyuen to vs ii. notable gyftes, and hath don. ii. thynges for the loue that he hath vnto vs. Fyrste that he hath bought vs and made vs fre from the deuyll and from our synnes. Secundly that he hath made vs his children and heryters of his glorye and that all without oure deseruinge. As sayde before the prophete, Esaye saynge. The iniquyte of Hierusalem (that is to saye of the men seynge by fayth peace in Iesu Christ) to him is pardoned, and he hath receyued of the and of the lord god twice as moche for all his synnes. And the prophet Sacharie sayth also. Tourne you vnto defence, I wyll gyue you double as moche. In the whych places these. ii. Prophetes say that for our synnes, for the whyche we haue deserued dampnacion, we haue receyued of God, ii. gyftes. And therefore is there issued out of the syde of Iesu christ, ii. fountaynes that is to say bloud and water. By his bloude he hath bought vs agayn from the deuyll. By the water he hath washed and purged vs whyche were defyled and infecte. For to offer vs pure and ciene vnto his father. As sayeth saynt Paule vnto the Ephesyans. He hath gyuen hym selfe for vs an offering, and a sacrifice or a swete sauoure to god. And the water of the font doth nowe betokene the water of the syde of Iesu christ. In this water be we purged and sanctified by oure fayth,
to thin

Esa. 4. 0

Sacha. 9

Ephe. 5.

me betokeneth. fo. 61.

ue & trust in the puyssaunce and
God/and so entre we into the
ay) into this espyrtuell deth,
ryle & promyse to dye as cō
nes. And as by a stedfast faith
begynne to entre / so gyueth
grace and streyngh to passe
e, that is to say through this es
/and to come on londe on the
hat is) vnto the everlastynge
that is to say) the deuyl with
rsue vs, but they drowne them
ter (that is to say) the power
nd of all our synnes perishe
e in to the water withe suche a

o was deed thē sange the child
ll/& thanketh God/that they
londe out of the water, as out
lyke wyse must euery chrissten
is water/that is to say/out of
ll deth he comyth vnto lyfe/
when he dyeth he shall thanke
d bycause he hath brought hī
laūger/vnto the helth of euer
But as long as he is yet here in
he shall be in the deth / that is
ll allwayes dye spirituallly /
ial be hyddē befor the world
e mayst thou wel se howe that
is signified by the redde ses/
aul vnto the Corinthis, saying.

1. cor. 15.

B. ti.

Our

The foundacy

for a smother as we were seruau
iectes vnto the dyuell, god hat
in notable gyftes, and hath de
for the loue that he hath vnto
he hath bought vs and made v
deuyl and from our synnes.
he hath made vs his children a
his glorye and that all witho
uinge. As sayde before the pr
saynge. The iniquyte of Hier
to saye of the men seyng by
Iesu Christ) to him is pardone
receyued of the and of the
as moche for all his synnes.

Esa. 40

Sacha. 9

phet Sacharie sayth also. To
defence, I wyll gyue you dou
In the whyche places these. ii.
that for our synnes, for the m
deserued dampnacion, we ha
God, ii. gyftes. And therefore
out of the syde of Iesu christ,
that is to say bloud and wate
de he hath bought vs agayn fr
By the water he hathe washe
vs whyche were defyled and
offer vs pure and ciene vnto
sayeth saynt Paule vnto the E
hath gyuen hym selfe for vs a
a sacrifice or a swete sauoure
the water of the font doth no
water of the syde of Iesu chru
be we purged and sanctified

Ephe. 5.

baptisme betokeneth. fo. 61.

rage and beleue & trust in the puyssaunce and goodnesse of God / and so entre we into the see (that is to say) into this espyrytuell deth, and we entrepryse & promyse to dye as concerning our synnes. And as by a stedfast faith & trust we dare begynne to entre / so gyueth god vnto vs grace and streynght to passe through that see, that is to say through this espyrytuell deth / and to come on londe on the other syde (that is) vnto the euerlastyng lyfe. Pharo (that is to say) the deuyll with our synnes pursue vs, but they drowne them selues into water (that is to sey) the power of the deuyll and of all our synnes perishe when we entre in to the water with such a fayth.

Vvhē Pharo was deed thē sange the children of Israhell / & thanketh God / that they wer arryued alonde out of the water, as out of the deth. So lyke wyse must euery christen when out of this water / that is to say / out of this espyrytuell deth he comyth vnto lyfe / that is to say / when he dyeth he shall thanke and prayse god bycause he hath brought hī out of suche a daūger / vnto the helth of euerlastyng lyfe. But as long as he is yet here in this worlde / he shall be in the deth / that is to sey / he shall allwayes dye spirytually / and hys lyfe shal be hyddē befor the world with God. Here mayst thou wel se howe that oure baptisme is signified by the redde see / as writeth S. Paul vnto the Corinthis. saying.

1. cor. 10.

B. ti.

Our

What thyng the

Our fathers were all vnder a clovde / & did passe the see all & were al baptyzed in Moyses / in the clovde / and in the see / and they all dyd eat one spirituall meate / and they al dyd drynke one spirituall drynke . So seest thou well what thyng signifyeth the baptisme / and what thyng we promyse ī the same

Nowe, to thyntent that we shulde be alwayes remembryng of this that we haue promysed we be merked wyth a crosse / & wyth the water. The fayth that we haue at the baptisme taketh away our synnes, and the water is nothyng but a signe or token / wherwyth we be merked that we must be vnder the standard / that is to sey vnder the crosse of Iesu Christ / and valiauntly fight. As the Iues had the token of the cyrcumcisyon / wherby men myght knowe whether they were Iues or paynyms. And as when the seruauntes of the lordes bere the badge of theyre lordes / one may therby knowe whose seruauntes they be. So lyke wyse receyue we the signe of baptisme at the fount / by the whyche we geue knowlege that Christ is our lorde,

Secondly / the baptisme of the water is also a sygne of the grace of God . wherby God maketh vs sure / that we shall enioy his grace and mercy / and that he pardoneth vs our synnes / and maketh vs his chyldrē. Here vppon gyueth he to vs the token of Baptisme for a gage / to thyntent that we shulde be sure that he wyl not forsake vs in our batayl
and

baptisme betokeneth. fol. 611.

and dethe / whyche we leade here in oure euyll desyres and synnes. And that he wyll surely gyue to vs the euerlastyng lyfe. And to thyntent then that we shulde enterpryse by a steduaft constance to fyght / beyng assured and certayn that god wyll neuer forsake vs / for we haue receyued of hym a gage the token of baptisme. And if it happon that we mysse somtyme in the redde see (that is to sey) in the entrepryse of our batayle / & that we doubt or that our batayle seme to vs ouer harde & bytter, we shal beholde our sygne and gage whyche we haue receyued of god / wherby he hath promysed vs that we be his childre & that he wyll not forsake vs.

So say I then that by pure saythe all our synnes be to vs pardoned / and that we be the chyl dren of god and that we belong to god / and that god shall shewe ouer vs his mercy. Here vpon receaue we a gage, that is the sygne of baptisme to thyntet that as often as we haue regard vnto this sygne we shulde be myndefull of the grace and mercy that god hath done vnto vs, and that we belong to god and that we be the chyl dren of God.

Beholde now thou seest well what thiſe ge the baptisme betokeneth / & it is all one before god yf thou be . lxxx. yere olde / or twenty yere olde when thou receauest the baptisme, for god regardeth not howe olde thou art, but wyth what purpose and entens

What thyng we promyse

eyon / and with what saythe thou receauest
this baptisme and grace . He regardeth not
whether thou be lue or paynyme / man or wo
man / noble or vnnoble / byshop or cytezyn .
But alonly he that with a parfayt faith and
trust comyth vnto God he maketh violence
vnto the euerlastyng lyfe and getteth it as
promyseth Iesu Christ into the gossell.

Mat. 26.

¶ What thyng we promyse at the Bap-
tesme and whate professyon we
make, The. iiii. Chap.



Hen one warneth these wor-
ldly peple to do any good,
they say / let the monkes &
relygyous do it / whiche ha-
ue promysed it / as though
they were not bound to ke-
pe the doctrine of Iesu christ
or as though they had nothyng promysed.
All be it that no monke can promyse more
then he hath promysed at the baptisme.

And we be moche more bound vnto our
promyse made at the baptisme, then any re-
ligyous vnto his professyon . For we make
no promyse vnto man, but vnto god, and we
promysenot to kepe the rule of a mā but of
the gossell. Thinke ye not therfore that it is
a small thyng to be a Christen / when thou
hast promysed to Iesu Christ to amende thy
lyfe / & that thou wilt not lyue accordyng to
the world / nor accordyng to the fleshe. It is
a greate thyng to enterprise the christē faith,
whyche

at the baptisme. Fol. viii.

Which so fewe people do knowe what thing it conteyneth/namely suche as here after the world do seme to be verey wyse & lettered.

But one myght say I haue nothing promysed to God/I was a chyld / let him kepe it that hath promysed for me. For this cause to thintēt that no man shulde so say / it was sūtyme ordeyned that none shuld be baptysed before that he came to vnderstandynge and knowlege/to thintēt that he myght promyse hym selfe / & forsake the deuyl, & that he myght know what thing he had promised. If it were not that the chyldre were feble & ī peril of deth thē thei must haue bin baptised.

Nowe allwayes albeit that we our selfe haue not promysed we be al egally bounde to obserue it. For if thou haddest dyed when thou were but a yere old / thou haddest also be saued, thou wylt saye ye / by the fayth of my godfathers and godmothers / and of holy church. I say agayn, doest thou confesse that the faythe of thy godfathers & godmothers is so myghty that thou mayst therby be saued. The same fayth is lyke wyse myghty to subiecte the & bīde the to that thīg that they haue promysed for the vnder payne of thy dāpnacyō, & losse of the helth wherfor thou must aswell kepe this that thy parētes haue promysed for the, as though thou haddest promised it thy selfe. The godfahers & the godmothers be bounde to warne the chyldren / and to helpe them that they be put to scole / to

B.iii. thin

What thyng we promyse

Mar. 16.

I. Cor. I.

Ro. I.

thintent that they may vnderstonde the gos-
pell the ioyfull message of god with the epi-
stels of S. Paule For the vnlettered & simple
people be as well bounde to knowe the as
the lettered and wyse. And god hath comaū-
ded for to publyshe and to shewe the gos-
pell not all only to prestes / but also to euery
creature. Go ye saith christ vnto his discipels
into the vniuersal world / & preche the gos-
pel to euery creature, for we be all egally
bounde to knowe the gospel and the doc-
trine of the newe testament / and saint Paule
hath not all only wryttē his epistels vnto the
prestes / but also vnto the comon Cetezynes
and housholders. And this witnessyth Saynt
Paule hym sylfe wrytyng vnto the Corinthi-
ans and vnto the Galathians, where he con-
fesseth that he sendeth his epistels to all the
churche / that is to say to all thassembles of
Christē men / and to all them that call on the
name of Iesus. And vnto the Roma. he saith
To you all that be at Rome the frendes of
god. And Iesus Christ hath aswell suffered
deth for the comon housholder / as for the
prestes. God shall alwayes require the scrip-
tures of the prestes, for they be ydell and do
not study / nor make not diligence to decla-
re them vnto the symple.

Therefore it is very nedefull that the cō-
mon people shulde vnderstonde the gospel
and the doctrine of the apostels accordyng
to the lettre / and that they know the by hart
woyth

at the baptisme fol. ir.

wyth the other storyes of the olde testamēt/
for so shulde they more lyghtly vnderstonde
the preachers.

It were also very necessary that euery one
dyd lerne his children to rede as men were
wont to do afore tyme. The Iues had theyre
lawe in Hebreue, the whych euery one myght
vnderstonde accordynge to the lettre. After
this the paynims were conuerted by saynt
Paule, to whome he wrote in greke, whyche
they all dyd vnderstonde. After that was Ita-
ly and affrique conuerted where as well the
wymen as the men spake latyn / and for this
cause was the byble translated into latyn to
thynēt that euery one myght vnderstonde it/
and they preached in latyn, and the prophe-
tes were redde in the Italiē churches in latin
And in that tyme there were many ladyes &
wymen / whyche vnderstode verely well the
scriptures, as was Paula and Eustochiū De-
metrias and Marcella and many other / of
whome wrytteth saynt Iherome / and the cō-
mune householders red the bible ī theyr hou-
ses wyth theyr chyldrē. So is it now of great
necessite that the holy scrypture be transla-
ted into all langages / or that all the chyldrē
lerne the latyn tongue.

Some man wold sey euery man may not
set his chyldren to scole bycause they be
poore. wherfore I wolde wel that the chyl-
dren of the pore were holde to scole at thez
pences of the comynalte / or that folkes

B . v. shulde

What thyng we promyse

shulde take the money whiche they spende
so outragiously in making and gildyng of
ymages, & i dressing the autres of the church
and in buylding of monasteris Chanonryes
and chapels and founding of Obites & pre
bēdes. Or of the money that mē offer in churches / and of the whiche men make vessels of
golde & syluer, and other precious ornaments. They myght employe this money a thousand folde better / if therewith they dyd hold
these yong chyl dren to scole, tyll suche tyme
that they coude reade wel. For / alas / ye shall
fynde thousandes of aunyent persones that
can not sey the pater noster & Crede in theyr
mother tongue, and of them that say it in latyn
are many that wote not whate they say /
nor know not of neuer an artile of the faith.
Vvherfor I say that it is expedient for the
Christen to set all theyr chyl dren to scole
tyl they can reade and vnderstonde the holy
scryptures namely when they be wrytten in
theyr mother tōgue. And then they that had
not wyt and vnderstondyng worthy to be
cōtinued at scole, shulde be caused to learne
an occupacyon. If they dyd thus they shuld
bring into the worlde double proufyt. Fyrst
we shulde not haue suche a great nombre of
prestes and monkes vnlettered & knowinge
nothing in the Christen church. For now
there are made many prestes / monkes and
freres / that for lacke of litterature are no
thing conueniēt for that office. By the vnle
tered

fered prestes is this greate error comē into the worlde / that is / that in stede of the pure scriptures which is the lyuely word of God / whiche they knowe not / they preache narra- cyons fables lyes and tradicyons of the inue- cyō of the yp ochrytes / that (alas) the sayth full trust & honoure which belōgeth to gods word. they cause the people to gyue to theyr fables and lyes.

Secondly it wolde profyt, for if euery body went so long to scole / they shuld vnderstōde more lightly the prechers, & if they thē selues, had redde the storyes or the gospell after the letre / thē they might reherce to theyre chyl dren & seruauntes / in doynge of theyr busynes / some thyng of the gospell of the storyes / or of the scripture / in stede of wayne fables / ydell wordes / & vncouenable maters whiche they speake the one to the other. As we se sumtyme nowe a dayes / that of one craft which haue ben at scole / synge many tymes the song in doynge theyre busynesse / which they haue learned to synge at the scole or at the church / & the other vileyn songes / for they haue lerned none other thyng.

¶ Vvhate thyng is the Christē sayth / & what thing one ought to beleue to haue helth. The.iiii. Chap.



Haue sayd at the beginning that the foundacyon of Cristendome is the sayth whiche so fewe people haue / and vnderstōde not what the Christen sayth is

What thyng is the

Iam. 2. 1

we thynke that when we beleue that god
god, and can our crede that we haue the faith
that a Christe is bounde to haue. The deuils
beleueth also that theyre is a God, and on
lyfe euerlastyng & one hell / but he is neuer
the better for it. Ye and he trembleth alway
for this sayth / as sayth saynt Iames, 'The deuils
beleue and they tremble.

So man myght axe what shall I then beleue.
Thou shalt beleue then fyrste playnly
and vndoutedly that the father / the sonne
and the holy gost / is one onely God. And
this thou shalt not desyre to vnderstand
howe / nor busy thy sylfe moche theryn, for
this is not the princypall that we must beleue.
Our sayth lyeth not princypally theryn.
For thys lykewyse beleue the wycked sprites
as is saide before and are nothing the better
therefore. There is yet an other sayth / whyche
Christ so moche requyareth of vs in the gospell
and wherunto also saint Paule almost in
all his epistels so strögly exhorteth vs. That
is that we must fyrst beleue the gospell, whiche
our lorde began fyrst to preache he sayd (as
reherseth saynt Marke) haue repentaunce &
beleue in the gospell.

Mar. I.

Thou mayst axe me / what thyng is the
gospell? Hit is a good and ioyfull message
or glad tydynges. For it is newes of the fauour
/ grace / mercy / and goodnesse of God
towarde vs. It is (I say) tydynges that God
hath taken vs to mercy / & therefore songe the
aungels

chriſten ſayth. fol. xi.

angels when Chriſte was borne (as reherſeth ſaynt Luke) Iſhe we vnto you greates by ; for this day is borne youre ſauoure phyche is Chriſt the lord . In this goſpel that is to ſey in this meſſage we beleue certaynly that god the father hath ſent hyther his ſone or to bye vs agayn to enfraunchyſe vs / and o delyner vs from the deucl tho whome we pere made ſubiectes and ſeruauntes / by the ynne of our forefather we coude not helpe our ſylues / bicauſe we were ſeruauntes and bonde . None of vs was abill to ſatiſſie for vs . For we were all lyke wyſe ſubiected , as ſayth ſaynt Paule vnto the Romayns . They haue all ſynned / and hauenede of the grace of god . It was nedeful thē that he that ſhuld ſatiſſie for vs ſhulde be wythout synne wythout ſubiection or obligacyon . And no ſuche patron or mediatour was there founde in the worlde . Then this one thyng was of neceſſite / that other we muſt abyde loſt for ever / or it behoueth that god ſhuld be made man . So hath our god almyghty had pitye & cōpaſſion on vs by the greate loue that he had toward vs & hath ſent his onely ſonne Ieſu Chriſt . As wrytteth the prophet Hieremye ſainge . I haue loueth the in a perpetuel charite / therfore I haue drawen the hauynge mercy . He hath ſent hym to thintent / that by his deth whiche he hadde not deſerued / he myght appayſe God & ſatiſſie hym for vs . As wryteth ſaynt Paul , All is of God / which hath

Ro. 3.

Hie. 31.

2. cor. 5.

What thyng is the

hath reconciled vs vnto hym by Christ. The
is christ made mediatur bitwene God & ma
and hath offered hym selfe an oblacyon for
vs to his father / wherby he hath reconciled
vs agayn and made our peace. And forbicau
se the deuyl dyd seth his honde vppon Christ
to whome he had no right / he hath so lost all
his right whiche he had ouer vs , And so are
we delyuered from the seruitude & subiectio
of the deuyl / and belonge vnto Christ. And
by that that the sonne of god is now made
man / he is also made our brother. And if we
be his bretheren / we be also enheriters with
hym of the glory of his father. As writeth S.
Paule vnto the Romainys / saynge. If we be
children we be also heyres with Christ. And
we haue as moche and as greater right to heu
as Iesu Christ hym selfe. For Christe is a son
of God / so be we / reserued, that he is a son
naturall / and was for euer whitout begyn
ning the sonne of God. But we be the childre
of God all only by the goodnesse & grace of
God / whych he hath done to vs, as sayth S.
Paule, He hath predestinate vs into an ele
ction of the children of God. Then is it thus
comen to passe / that we must beleue surely
that we be the children of God, and that god
is oure father.

Ro .S.

Ephe .I.

Secondly thou shalt stedfastly beleue the
Genes. 17 worde of God / that is to sey / that all that
and. 22. god bath seyde shall comen to passe and be
done / whitout any fayle. As dyd the faitfull
Abra

christen fayth is. Fol.xii.

Abraham whiche when god had promysed
to hym (a thing impossible in al mannes rea-
son) that he shulde haue a sonne of his baray-
ne wife Sara / of whome kynges of the peo-
ple shulde arryse, and that in his seide al peo-
ple shulde be blessed (all be it that it was a
thyng agaynst nature that a woman of four
core and tenne yeres olde shulde conceyue
and bere a chylde) beleued vndoughtedly /
and as the childe was borne god as forforth
is coude appere vnto mannes iudgement /
porkyng clene contrary to hys promyse, co-
naundered that he shulde sle him and make sa-
crifice of hym . Abraham albeit that all car-
nall wisdom wolde haue perswaded him to
haue despaired i the promysse neuerdouted,
was al redy to do it, beleuyng stedfastly that
it shuld rather be possible / that his son shuld
lyse agayn from deth / rather then the worde
and promyse of god shulde not be true. So
stedfast and so certayn must we stonde vnto
the worde of god / ye and all though it were
so / that all men aungels and deuyls wolde
perswade vs to the contrary, we must beleue su-
erely that the worde of God is true / and that
he wyll fulfyll all that he hath promysed.

Vvhat thyng hath god promysed vs / he
hath promysed vs his euerlastyng lyfe, saing
that the kyngdome of heuē is at hōde. And
in an other place / who so euer shal beleue &
be baptised shal be saued. He hath also pro-
mised vnto vs remission of all our synnes /
as seyd

What thyng is the

Act. 10.

as seyde saint Peter speakinge of Cſtrifte to Cornelius the centurion. To him (ſayd he) gyueſt all the prophetes wytnesse / that thouſe his name ſhall receyue remiſſion of ſynnes all that beleue in hym / that is to ſey / that all they that wyth entyre courage forſake them ſyſe and put all theyr truſt in the grace and mercy of hym / ſhall haue remiſſy on of al theyr ſynnes. Moreouer he hath promyſed vs that we ſhall be the chyldren of God / as ſayth ſint Iohn. He hath gyue to them power

Iohn .I.

to be the chyldren of god / to thē that beleue in his name. All this muſt we beleue ſteduaſtly / all though that we thynke it impoſſibyl after oure workes and ſynful lyfe. Vve muſt alſo wyth a parſayt courage put all our truſt

Ro. 4.

in god / as dyd Abraham / for as ſaynt Paul ſcryteth. Abrahā beleueth God / and hit was imputed vnto hym for ryghtuousneſſe. Then when with a parſayt courage , we do ſo put all our truſt in god, and in his promyſes / it is impoſſible that we ſhulde periſſhe . For he hath promyſed vs his lyfe euerlaſtyng. And for almoche as he is almighty / and may all thyng he may well holde to vs that he hath promyſed. And in that that he is mercyfull & true he wyll holde to vs his promys / if we can beleue it ſteduaſtly / & put all our truſt in hym . For as (whytout our merites) he hath made vs chyldrē and heyres vppon the foult of baptiſme / ſo may he lyke wyſe gyue to vs that thyng that he hath promyſed vs / if we

christen sayth is. fol.xiij.

can onely trust in hym / albe yt that we haue
not deserued it by our workes.

Therefore be not discomfort nor in des-
peracyon for thy synnes though thou hast
not deserued by thy good workes / that god

hath made the his heyre, for as sayth s. Paul.

By grace are ye saued through faythe / & that
not of your selues. And agayn, It is the gyfte
of God and comyth not of workes / lest any
man shuld boist hym sylfe. For whē we were
yet synners / and before that we haue done
any good Ye whē we were yet his enemies he

hath not spared his owne sōne but (to make
vs lykewyse his children and heyres by him)

hath delyuered hym vnto deth / to make sa-
tisfactyon for our synnes / to purchase vs

pardō & forgeuenesto make vs one as he is
in Christ / & Christe in hym / that also we in

god, and that Christ myght be in vs / that the
worlde maye knowe that he hathe loued vs

as he hath loued Christ that there as he is we
may be with hym that we may see his glory

whych he hath gyuē hym bycause he loued hī
before the worlde began, Here mayst thou se

(yf thou canst beleue it) that it is God that
iustifyeth / who is it thē that shall condēpne /

who shall ley any synne to the charge of god
des elect / syth Christ is deed for our synnes,

and rysen agayn for our iustificacyon, which
also sytteth at the ryghte honde of God the

father and prayeth for vs.

Beholde what a seruēt occasion god hath

C. i. where

Ephes. 2.

Ro. 8.

Iohn. 17

Ro. 8.

What thyng is the

gyuen the to loue hym / when thou wære yet
his enemye wherfore let no tribulacion / an
guysshe / persecucion / fere in prysonemēt /
hunger nakednesse / nor swerde separate vs
from the loue of God, wherfore if any
wold dyscomfort vs (be he aungel or deuyl)
let vs not beleue hym for the promyses of
god may not be destroyed. If thou canst su
rely / & stedfastly beleue in god, he wyl hold
his promise. He hath sworne to vs, to thintē
we shuld beleue hym. But if thou beleue him
not / and if by thy synnes thou comest in des
speyre / god abideth stedfast in his promyse,
but thou holdest not thy fayth. As sayeth S.
2. Ti. 2 Paul to Timothe. A faythful word, for if we
be dead with hī we shal lyue lyke wise with
hym. For god hath bound him selfe to vs / &
forbycause of hys promyse / he oweth vnto
vs heuē / in case that we beleue him. But if we
beleue hym not he oweth to vs nothing.

Rede all the Euangelistes through & ye
shal not fynde that our lord Iesu christ hath
so moche exhorted vs to any thyng as vnto
fayth / nor that he hath so moche hated and
reproued any thyng in his discipels as incre
dulte. As it ys wrytten in saynt Mathewe in
the. xiiii. Chapitre that when S. Petre went
vp on the water & doubted. O thou of lytell
fayth (sayde Iesus) why dydest thou doubt?
Also to the paralytique (that is to say a man
syke of the palsey) beleue son thy synnes be
forgyuen the, And vnto the womā labouring
of

yet of a bloudy flyxe. Beleue doughter thy syn-
 nes are forgyuen the. And vnto the father of
 the possessed in the, ix. of Mark, If thou coul-
 dest beleue al thynges are possible vnto hym
 that beleueth, and vnto thappostels whyche
 coude not cast out the deuyl from the same
 possessed. O generacyon wythout fayth how
 long shall I be with you. Here by mayst thou
 lightly knowe howe many tymes our lorde
 Christ hath reprobued his discipels of theyre
 infidelite. And Moyles coude not bringe the
 people of Israhel into the lode of promissiō
 bicause he gaue not the glory to god, & that
 he began to doubt of God to thyntent that
 hereby we myght knowe that allonly one
 stedfast fayth and trust in god may bryng vs
 vnto the londe of promysion of the kyng-
 dome of heuen, as it is wrytten in Deutero.
 where the prophete Moyles sayeth vnto the
 people of Israhel, Thou shalt not entre into
 the lond of promissiō bycause of thyne vn-
 rightuousnesse & the iniquyte of thyne hert/
 but bycause that god wyll fulfyll his worde
 whych he hath promysed by othe made vnto
 thy fathers Abrahā Isaac & Iacob. And ther-
 for is it called the lōd of promissiō, for that
 we be saued that comyth not thorowe good
 workes, but that our god so hath promysed.
 And we must stedfastly & without doubt be-
 leue that god will gyue power vnto his wor-
 des as ferreforth as with a pfait courage we
 beleue in him. For god hath bound hī selfeto

What thyng the

John, 14.

Eze. 18.

promysed vs that he wyll gyue vs the euerlasting lyfe. For he desireth nothing but our helth. And he byddeth vs that we shall pray vnto hym, for he wyll here vs graciously as he promyseth vs in the gospelsayng. And what so euer ye axe in my name that wyl I do And he is redy at all houres to forgeue vs our synnes whē we haue repentaunce. As saith the prophet Ezechiell. If the wyked tounne hym sylfe from his synful lyfe to ryghtuousnesse he shal lyue and not dye, and I wyll no more haue remembraunce of thyniquite that he hath done. And saynt Paule vnto the Romanys. All they that beleue and trust in hym shall not be shamed. And Iohel the prophet as reyciteth saynt Paul, All they that shal cal on the name of god shalbe saued. That is to sey they (that by a stedfast fayth abyde vpon god as dyd the good thefe that was crucified with Christ whyche when he with a stedfast beleue had called vppon Christ was answered, this daye shalt thou be with me in paradise. And as dyd Mary magdaleyne to whome it was likewise sayde, thy faith hath saued the goo thou in peace) shalbe saued.

Thyrddly we must also beleue that god desireth none other thīg but our helth, & therefore what so euer thing happon to vs here be we in helth or in dysease/ryche or pore, honoured or dispised/noble or vnnoble/a lyue or deed, we shall alwayes be cōtent what thyng soeuer God send knowynge certaynly that

chriſten fayth is. Fol.xv.

that nothyng comyth wth out the w^{yl}l and
ſufferaunce of God, for if it ſo be that one
leſe falleth not frō the tree & that a ſparowe
or a flye deſcend not on the erth wthout the
w^{yl}l of your father? Howe moche more com^{eth}
myth there nothyng to vs wthout the w^{yl}l &
ſuffraunce of god. As w^{ry}teth ſaynt Mathew,
where our lorde ſayeth be not. ii. ſparowes
ſolde for a peny & none of them doth light
on the grounde wthout youre father. Then
what ſo ener th^{ing} God ſend vs let vs receyue
it yeldyng to him thākes with good hert, as
dyd Abraham whiche forſoke hys contrey &
hys lond as it is w^{ry}tten in the boke of Ge^{ne}
ſiſis where God ſeyd to Abrahā, go out of
thy cōtrey & out of thy lynage, & go īto the
lond that I w^{yl}l ſhewe the, whiche alſo was
ready to kyll his welbeloued ſonne Isaac.
Nowe ſeyng that we be the chyl^{dre} of Abra^{ham},
& that we haue obtayned helth by mea^{ne}
ne of the faith of Abrahā. As ſayth our lorde
in S. Iohn. If ye be the ch^{il}dren of Ahrahā/
do the workes of Abrahā. And therfore muſt
we bere all thynges pacyētly, & with good
w^{yl}l whych god w^{yl}l that we ſhall ſuffre &
bere. For if he knewe that they were not co^{ue}
uenable and proufitable for vs, he wolde let
them they ſhulde not come, as derth/warre,
peſtilēcie/ pouertie/ malady, aduerſite/per
ſecucion/diſcomfort for our children / loſſe
of our temporalle goodes, fynally the verey
deth, For as S. Paul ſayeth, whether we lyue
C.iii. or dye

Mat. 10.

Ro. 14.

What thyng is, the

A&.5.

Iohn, 16

or dyewe are alwayes the lordes. And therefore the Christen shall not be troubled for none suche thinges but shal be rather ioyful as where thapostels whome god had made worthy to suffre any thyng for his loue. For it is a sure token that thou arte the chylde of god if thou haue pacience, for it is wrytten by saynt Luke in thactes of thapostels that thapostels were ioyfull that they were reputed worthy to suffre dishonour before the worlde for the loue of god. And god hath promysed nothīng els to his discipels in this world but payne and tribulacyon, as Christ sayeth in saint Iohn. Ye shal wepe & lamēt/ and the world shall reioyce/ & agayn in the worlde ye shall haue tribulacyon but be of good chere, for I haue ouercome the world.

And there is not a more certaine signe that a man shalbe dampned then when he ledith here any uell lyfe and hath alwayes prosperite/ for this prosperite shalbe his paradise. On the contrary part there is not a more certayn sygne of euerlastyng helth then when a man lyueth iustly / & hath alwaye aduersite/ for that is it that god sendeth vs for our synnes and our purgatory/ or so to make open his glory in our pacience. And therefore shall the Christen alwayes more reioyce when he suffred aduersite & tribulacyon then whē all thīges comyth prosperously vnto hym. For prosperite in any uell lyfe signifieth comōly that god hath reprobued the persone, and it maketh

christen sayth. fo. xvi.

maketh hym to forget God. But aduersite signifieth comonly that god loueth the person/And the person is warned by trybulacyon and suffraunce to call vpon god for socoure. For as sayth saynt Paul him that god loueth him doth he chastise, & he scourgeth euery chylde that he receyueth. For what is the chylde that the father doth not chastise? And if ye be out of the disciplyne & chastisement of the whiche al the chyl dren of god haue byn partakers, ye are then bastardes & not sonnes. And in thapocalipsis speaketh god and sayeth / as many as I loue I rebuke & chastyse. Also Salomon in the Prouerbes sayeth / them that the lord god loueth he rebuketh. Therefore let none be sory when tribulacyon / maladye pestilence / or also the deth it silfecomyth. But let hym alwayes accord his will to the wyll of God / & suffre patiently and ioyfully knowing for trouht, that it is al the good & holy wyl of god our ryght good father. And let him thanke hym that it pleaseth hym to make hym / worthy to suffre any maner tribulacyon for his sake as tlyd Iob & Thobias, & many other, For with out doute god knoweth what thyng is helthfull for vs. And he that murmureth and grudgeth agaynst god in tribulacion is not a christe. For he beleueth not that god gouerneth & entreatith him for his helth. But what are we ought els then erth in the honde of a potter? As sayeth saint Paule in this maner.

Heb. 12.

Apo. 3.

Pro. 3.

C. iiii.

O man

Of the most certayn waye, to

Ro. 9.

O mā what arte thou that doest thus murmure agaynste god? may the pot saye vnto hym that made hym whye hast thou made me on this faciō? Nay. And as the potter may make suche a pot as he wyll of the erth so be we in the hondes of God / and we mult be content with all that god wyll do with vs, for we be his whether we lyue or dye saith saynt Paul.

Ro. 14.

For this cause he that with a stedfast saythe suffereth and endureth pacyently al thinges and tribulacyons is a Christen. And this is the faith & the stedfast stone vpō the whiche the Christente is founded. For in this doying we beleue & trust stedfastly that god is our father and that he wyll not forsake vs, albeit that now he do here chastryse vs / for as I haue sayd there can be no more certayn signe that god loueth the, then when sorowe & tribulacyon happoneth vnto the, for all the scriptures of the newe testamēt promyse vs here nothing but sorowe and sufferance.

¶ Of the most certayn weye, to
come to saluacion.

The. v, Chap.



Hus must euery Christē knowe that none syns the tyme of Adam vnto this day hath deserued the euerlastyng lyfe by his good workes. And that none by his good workes shall deserue it, as writeth

Hebre. 7 teth S, Paule vnto the hebrewes. The lawe
hath

come to saluacyon. fol. xbiij.

hath brought nothing vnto perfection, wherfore al they do erre that thinke that thā they shalbe saued whē they haue don many good workes. And lyke wyse all they that thinke that they shalbe dampned when they haue done no good. For goode workes make no man certayn that he shall be saued. And he that hath done no good is not also certayn that he shalbe dāpned. The workes cā gyue no maner certaīte. For the Pharisey that had done moche good whyche looked for greate reward of god was reproboued / & dyspyfed As writeth S. Luke wher the pharisey thanked god that he was not as other were / extortioners / vniust / aduoutrers / nor as the publican was, and boastyd hym sylfe of his good workes. And the publicā that had don no good & confessed mekely hys synnes was of God receyued vnto grace, for this cause to thintent that euery man may knowe that god hath no nede of our good workes for to saue vs with all / I wyl declare here fyrst how we be iustified and obteyne helth.

Luke. 18

Fyrst we must know that by the originall synne we were made subiectes and seruantes vnto the deuyll / and none in the worlde mought help vs for all mankinde was detoure vnto god. And that worse was wedyd not knowlege our misery nor axe focoure of god. Then when there was no comferte nor meane to helpe vs and to delyuere vs agayn from the subiection of the deuyll, Oure god
almighty

Of the most certayn waye, to

Ro. 5.

almightye be his greate mercy and goodnes of hym sylfe hath willyngly suffred that his onely bygotten sonne Iesu Christ was made mortall mā for vs to thintēt that by his deth whiche he had not deserued he myght bye vs agayn & delyuer vs from eternal deth wherunto we were all subiectes . As wrytteth S. Paule saying. If it be so that by the synne of oneman (that is to say of Adam) deth hath regned vpon many / moche more the grace of god and the gyft of grace of one man Iesu Christ aboundeth vpon many . And vnto the Ephesyās. Blessed be God father of our lord Iesu Christ whiche hath blessed vs with a spirital benedictiō by his son christ. Thus is this grace comen holly to vs from God of his goodnesse & not by our meryte / or good workes. For we dyd not knowelege our bondage and subiection nor dyd not ones desyre to be deliuered from our myserye.

Ephes. 2

Then for asmoche as the deuyll dyd set hōde vpon christ / to whome he had no right forbicause he had not synned christ hath got ten right vpon vs agaynst the deuyll & hath made vs fre & delyuered vs and we be made his heyres & all his glory is ours, as S. Paule largely declared in al his epistels. This hath god giuē vs without our deseruīg & we nede not to labour for these thynges. For we haue al this al redy. As witnesyth saynt Iohn sayinge, Beholde what loue the father hath shewed

Iohn. I.

come to saluacyon. fol. xbiij.

shewed on vs that we shulde be called the
childrē of god. And in the same chap. sayeth
he. Derely beloued are not we the chyl dren
of god. This helth hath god gyuen to vs myl
lyngly by his sonne Iesu Christe. For Iesu
is Christ becomeman to satisfy vnto his fa
ther for vs and to make oure peace with his
father. And as wrytteth Saynte Paule. Vve
be iustified frely by the grace of god and by
the redempcyon whiche is in Iesu Christ. So
is Christ made a mediatour and a peace ma
ker by twene God the father and man. As
sayeth saynt Paule vnto the Hebrewes, he
may make them safe for euer that come vnto
God by hym / he is alwayes lyuynge for to
pray for vs. Suche an hygh prest it becometh
vs to haue whiche is holy / harmles / vndefile
d separat from synners and made hygher
then heuens. And by his deth it is graunted
vs that we be Christen and children of God.
As lyke wyse teacheth Saynt Paule saynge
vnto the Galathians. Ye are all the children
of God by the faith whych is in Iesu Christ.
And for as moche as Iesu Christ is made mā
he is also made our brother. And sayinge we
be his bretherē we be also heyres of his glo
ry whych he hath with his father / as sayeth
saynt Paule vnto the Romainys in the. viii.
chapitre. Vwhyche hath not spared his owne
sonne / but hath gyuen hym for vs all / howe
shall he not also gyue vnto vs all thynges
with hym.

Ro. 3.

Hebr. 7.

Gala. 3.

Ro. 8.

Vve be

Of the most certayn waye, to

- Vve be the sure that all that is Iesu crist
is ours if we can beleue it. Some mā mough
demaunde. Hath god the father willyng
gyuen vs all this? hath none deserued it? N
truely, None hath deserued it. None by h
deseruing or good workes hath educed go
to do this. But he hath done it of hī selfe/
Hier. 3. by his great mercy, as sayth the prophet Hier
In a perpetuel charite I haue loued the. And
therefore haue I had compassion vnto the an
Iohn. 3. haue takē the to mercy, And Iesu Christ saith
in the gospell of saynt Iohn. God hath so
loued the world that he hath gyuē his onel
sonne/ to thintent that whoso euer beleue i
hym shuld not perisse but haue euerlastyng
lyfe, as wryteth S. Paule. If a lawe had by
Gala. 3. gyuen which myght haue iustified, the iustyc
shulde haue byn truely of the lawe. But th
scripture hath concluded all vnder synne t
thintēt that the promyse shuld be gyuē vnto
the beleuers by fayth. And vnto the Romay
If god be for vs who is he that may be agai
vs? as though he wold saye, None, for we ha
ue receyued all thyng of god with his sonne
But what thyng haue we receyued? this ly
bertye from the subiection of the deuyll tha
is remyssion of all our synnes/ that is the ioy
and glory of the euerlastyng lyfe. And thi
hath God gyuen vnto vs by his sonne, as S
paule sayeth vnto the hebrewes. The bloud
Hebre. 9 of Christ which by the holy gost hath offred
him selfe wythout spot vnto God hath clen

come to saluacyon. fol. xix.

sed our consciences from mortal workes for
to serue vnto the lyuinge God. And therefore
we haue no nede to laboure by oure good
workes to get euerlastyng lyfe / for we haue
that al ready, we be all iustified we be all the
children of God. God hath gyuen vs all this
of hym selfe without our deseruinge.

Some man myght say. I wyll also do sum
what to thintent that I may be so moche the
more certayn to be saued. All they that say
so, and all they that thinke that theyre good
workes helpe any thyng or proufyte for to
get the gyft of saluacyon they blasphem e
gaynste God / and robbe God of his honour
and speke agaynst the myght and goodnesse
of God, as wryteth saynt Paule, If ye be cir-
cumcised Christ shall nothing proufyte you,
that is to say, if ye put any trust in the law or
in any workes Christ shall not help you, &
yet sayeth saynt Paule in that same chapitre,
who so euer will be iustified by the lawe is
fallen out of the grace of God. How may the
wordes be more clere, wherfore al they blas-
pheme agaynst the diuine puysaunce that will
any maner way deserue by theyre good wor-
kes, for this cause we must do our good wor-
kes alwayes by loue to the proufyte of our
neighbour and not for the necessite of our
shelth, for by Iesu Christ be we made sure of
the euerlastyng lyfe / as it is before sayd.
They that by theyr workes wyl satisfie vnto
God be agaynst God / as though God were
not

Gala. 5.

Now that by the onely

not puyssaunt ynough of hym selfe without the helpe of our workes for to pardone vs our synnes. & as though the passiō of Christ were not vertuose ynough without our deseruynge for to helpe vs to come vnto heuē. Therefore (say I) we must allonly and holly trust in the grace and mercy of God / and not in our workes or els christ shal nothing profyt vs.

¶ How that by the onely grace of God / and by nothing elles we be saued. The. vi. Chap.



Nowe might some man say / I know wel that god is mighty ynough to saue me without my workes / but I can not tel whether he wyl do it if it be not that I lyue therewith al righthuossly. parauenture my good workes shall enduce hym to make me rightuous and to saue me or els he wold not do it. Al they that so saye or think (as I haue sayd) blaspheme agaīst the goodnesse of God / as though god were not of hisylse merciful and good ynough / except he were fyrst stered vnto mercy by our workes. Notwithstondynge that saynt Paule sayeth that the promesse was not made vnto Abraham by the law but by the iustice of the faith And sayng also that of his proper nature he is nothing els but goodnesse and mercy / as he hath alwayes taught and shewed when he was

grace of God. Fol. xx.

was teaching in the world / for he hath neuer dyspyſed nor left none diſcomforted of any thing that any hath requyred hym but onely ſuche as wold not beleue.

Vvherfore thou muſt knowe ones for all that by the onely grace of god we be ſaued. And god wyl not that thou put thy good workes or thy iuſtice wth his pretending to help hym by thy workes / for he wyl do it alone / and wyl haue no maner helpe. For he hath no nede of the counſeill nor of the dede nor of the workes nor of the iuſtice of any other. For ſaint Paul ſayeth / By grace ar ye ſaued thoro^w faith and that not of your ſyl^s ues for it is the gyft of god and cometh not of workes leſt any man ſhulde boſt hyn ſilſe. How were it poſſible to ſpeake more pleynly / and vnto the Roma, Beyng iuſtyfied by faith we are at peace wth god. And S. Iohn ſayeth, He is the recōciliaciō for our ſynnes. The deth of Ieſu chriſt & his iuſtice be vertuous ynough for to take a way all the ſynnes of the worlde.

Ephe. 2

Ro. 5.

I. Iohn. 1

Nowe might one demaūde / why wyl god iuſtifie vs & ſo ſaue vs of hī ſylſe? god doth it to thintēt that he make his goodneſſe and mercy vnto vs more clere / & more open. As writteth S. Paul. God that is riche in mercy thoro^w the great loue wherwth he loued vs eūē whē we were deed by ſynne hath quickened vs wth Chriſt by whole grace ye be ſaued & wth hym hath reyled vs vp and wth hym

Ephe. 2

Now that by the onely

not puyssaunt ynough of hym selfe without the helpe of our workes for to pardone vs our synnes, & as though the passiō of Christ were not vertuose ynough without our desferuynge for to helpe vs to come vnto heuē. Therefore (say I) we must allonly and holly trust in the grace and mercy of God / and not in our workes or els christ shal nothing pro fyt vs.

¶ How that by the onely grace of God / and by nothing elles we be sauēd. The. vi. Chap.



Nowe might some man say / I know wel that god is myghtye ynough to saue me without my workes / but I can not tel whether he wyl do it if it be not that I lyue therewith al righthuoussly. parauenture my good workes shall enduce hym to make me rightuous and to saue me or els he wold not do it. Al they that so saye or think (as I haue sayd) blaspheme agaīst the goodnesse of God / as though god were not of hisylse merciful and good ynough / except he were fyrst stered vnto mercy by our workes. Notwithstondynge that saynt Paule sayeth that the promesse was not made vnto Abraham by the law but by the iustice of the faith And sayng also that of his proper nature he is nothing els but goodnesse and mercy / as he hath alwayes taught and shewed when he was

Ro. 4.

grace of God. fol. xx.

Was teaching in the world/ for he hath neuer
dispyled nor left none discomforted of any
thing that any hath requyred hym but onely
suche as wold not beleue.

Vvherfore thou must knowe ones for all
that by the onely grace of god we be saued.
And god wyl not that thou put thy good
workes or thy iustice wth his pretending to
help hym by thy workes/ for he wyl do it a
lone/and wyl haue no maner helpe. For he
hath no nede of the counsell nor of the dede
nor of the workes nor of the iustice of any
other. For saint Paul sayeth/ By grace ar ye
saued thoro^w faith and that not of your syls
ues for it is the gyft of god and cometh not
of workes lest any man shulde bo^sthyn silse
How were it possible to speake more pleyⁿ
ly/and vnto the Roma, Beyng iustified by
faith we are at peace wth god. And S. Iohn
sayeth, He is the recōciliaciō for our synnes.
The deth of Iesu christ & his iustice be vertus
ous ynough for to take a way all the synnes
of the worlde.

Nowe might one demaūde/why wyl god
iustifie vs & so saue vs of hī sylse? god doth
it to thintēt that he make his goodnesse and
mercy vnto vs more clere/ & more open. As
writteth S. Paul. God that is riche in mercy
thoro^w the great loue wherwⁱth he loued vs
euē whē we were deed by synne hath quickē
ned vs with Christ by whose grace ye be sa
ued & wth hym hath reysed vs vp and wth
hym

Ephe. 2

Ro. 5.

I, Iohn. 1

Ephe. 2

Howe that by the onely

hym hath made vs fyttē in heuēly thynges
thorow Christ / for to shewe ī tyme to come
the excedyng richesse of his grace ī kyndnes
to warde vs thorowe Iesus Christe. Here
seest thou by these wordes the cause whye
god wyl do it alone, for if God shuld iustifye
vs / and shuld gyue helth bicause of our
workes / he shuld not do it by his goodnes /
but our workes had deserued it, & so shulde
we not nede to thanke God therfore but
mought ascribe it to our selues, and vnto our
workes. But saynt paule and al the prophe-
tes do teache vs that we be iustified & haue
gotten helth by the onely grace of God and
not by our deseruinges / for we haue none.
And as God wyl that we do not thāke laude
or loue other then onely hym, Also lyke wise
wyl he not that we serche els wher or of any
other helth but of hym onely / for God wyl
be our helth and our sauoure alone / and he
wyl not that we serche els where comfort
but in him and of hym / and not in our sylfe
nor in our good workes. And for this cause
wryteth saīt Paul vnto Tytus. But after that
the kyndnesse and loue of our sauour appe-
red vnto mā / not of the dedys of rightous-
nesse which we haue wrought but of his merc-
cy he hath saued vs by the fountayne of the
newe byrth and with the renewinge of the
holy gost which he shede ouer vs abundātly /
thorow Iesus Christ oure sauoure. And ther-
fore who so euer thinke to haue deserued the
kinge

Titū. 3.

grace of God. fol. ccc.

kingdome of heuē by his righteous lyfe, he robbeth God of his goodnesse, for god hath frely iustified vs of hī selfe, & our lord him selfe hath seyde in the gospell of. S. Io. None maye come vnto me excepte my father that sent me drawe him. And in an other place without me ye can do nothing, and god spake by the prophete Osee. O Israel thy peredycion comyth of thy selfe, alonely of me comyth thy helpe. And S. paule vnto the Ro^m mayns. The euerlastyng lyfe is not his that wyll or that renneth after it, but it is in the hondes and wyll of God to Gyue it to whome he wyll by his mercy.

Iohn. 6.

Iohn. 15.

Osee. 14.

Ro. 3.

Therefore erre all they that thynke that god owyth to them the euerlastyng lyfe / or that they haue deserued it / when they haue done many good workes, for that thing that god onely gyueth to whome he wyll / that wold they take from him / and plucke it out of his hondes, and they yeld no thākes vnto god as dyd saynt Paule vnto the collossians sayng. we gyue thanks vnto God the father which hath made vs mete for to be partakers of the inheritaunce of saintes in light / which hath delyuered vs from the power of derkenesse / and hath translated vs into the kyngdome of his dere sonne / in whome we haue redempcyon thorowe his bloude / that is to say forgeuenesse of synnes. Suche people get laist of all and are many tymes reprobate and forsaken of God. As the Pharisey

Col. 1.

Luce. 18.

D. 1. whiche

Howe that by the onely

whiche reherfed vnto god his good workes as though he had not knowen them. But if thou wylt haue the kingdome of heuen / I cōseyl the that thou trust nothing in thy good workes / but that thou be exerceylyng thy self after thy power in dedes of charite & mercy to ward thy Christē brother. So as our lorde

Luc. 17. teacheth in the gospell sayng / when ye haue done all that to you is cōmaūded / yet say ye we be vnproufitable seruauntes. Suche humble opinion and feling must a christē haue if he wyl be saued. For (as S. Petre sayeth)

1. Pe. 5. God resisteth alwayes the proude / but vnto hūble he gyueth grace, for god loueth much more a synnar which hūbleth hī selfe axyng mercy / then one that thinketh that he is holy et that he hath done many good workes exaltinge hym selfe in them and thynkyng that God owyth to hym the kyngdome of heuen / bicause of his good workes. For (as I haue sayd) God wyl saue none for his good workes / but he wyl saue vs al by his mercy, to thītēt that we shulde thanke hym for it, & to thintent that to hym alone and to his name may be gyuen al glory prayse and grace / & that all the world may prayse and exalte the goodnesse and mercy of hym alone. For saīt Paule sayeth that the rightuousnesse that cometh of God is declared without the fulfyllinge of the law, & for this cause wold god suffre none to come into euerlastyng lyfe before

Ro. 3.

grace of God.

fol. xxi.

before the comynge of Iesus Christ nether Abraham/Isaac nor Dauid. For(as S. Paul sayeth) they all haue synned and lacke the prayse that is of valure byfore God, and this he wolde also to thintēt that bothe they and we shulde also knowe that all they that haue obteyned or shall obteyne helth haue and shall obteyne it/ by the deth of Iesu Christe and not by theyre rightuousnesse or workes for yf any might haue byn saued by his workes/ Abraham & Dauid had cometo heuen byfore the comynge of Iesu Christe. But God wolde it not to thintent that we shuld knowe that all our helth lyeth in the deth of Iesu Christe/ whiche by his mercy he hath suffred for vs. There is none other way for to come to euerlastynge lyfe but by Iesu Christe crucified for vs. And therfore we must put all our trust in God alone/ we shall take all our confort of God onely callynge vp on his mercy in this maner.

Ro. 3.

O dere lorde God almyghty/ I pore synnar confesse byfore thy dyuine puyssaunce/ that by my synnes I haue deserued the euerlastynge deth of helle by thy greate iustice. But alwayes I take hope and comfort in thy godly promesse wherby thou saydeste in thy gospel. He that beleueth in the sonne of God shal haue euerlastynge lyfe / for this cause I pore synnar come to warde the dere lorde Iesu Christe whyche art the onely fontayne of mercy not trustinge in my good

Iohn. 3.

D. ii. wor

Howe that by the onely

workes (whiche be but stynking byfore the)
nor in any worldly thyng but onely in the a-
lone, for thou alone art the way the trouth &
the lyfe. And I pray the that vnto me poore
synner thou wilt do thy grace & mercy Amē.

Esa. 64. So shall the Christen humble hym selfe
and vnderstand of hym selfe & of his good
workes, for (as sayeth Esay) all our iustice is
as it were the clothe of a woman sufferynge
the floures. God hath saued none by his wor-
kes but onely by his diuine grace and mercy

Ephe. 2. As teacheth saint Paul, Ye are saued by gra-
ce thoroꝝe faith and that not of your selfe.

Ro. II. And if it be by grace (as sayeth Saint Paule
agayn) thē is it not by the deseruinge of wor-
kes for then were grace no grace. Hereby
mayst thou perceyue that God wyll that our
helth come of his grace and mercy and not
of our deseruynge. For if any may deserue
heuen by his workes thē is it no grace or gift
of god, but it is det and wages. And thē god
of hym selfe gyueth it not vnto vs, but we get
it as seruaūtes that serue for wages. And that
can be by no meanes / for S. Paule teacheth
vs in many places that we be iustified and
haue obteyned helth by the grace of God &
not by our good workes but by oure fayth,
for it is a gyft of God and not hyres or wa-
ges for laboure, to thintent that we shulde
not esteeme that we had saued oure selves, for
Ephe. 1. S. Paul saith / when we were dede by synne /
he hath quickened vs with christ, wherfor we
shall

grace of god. *Ioh. xxi.*

shall not glorifye in our selues / but in God alone, for God wyll not that we serche hym for wages as seruauntes. But he wyll that we shall loue hym as chyldren theyre father & that we serue hym by loue without desyring any thyng but to please hym, for he hym self hath seid to his apostels, I cal you not now seruauntes, but frēdes. And christ hath said by the prophet to his heuēly father I wyl shewe thy name to my bretheren. And agayn to his apostles, Call ye no man father on the erth/ for ye haue one father in heuen. And therfor hath Iesu Christ not learned vs to pray. Our lorde whiche arte in heuen, but our father/ for we be his children/ and if we be the children of god we be his heyres, as sayeth saint Paule.

*Ioh. 15.
Psal. 21.*

Mat. 23.

Math. 6.

Ro. 8.

¶ To whome the grace of God is
gyuen. The vii. Chapit.



Ne might axe, Is this grace of god giuē to euery body? Nay but it is gyuen to al thē that beleue in Iesu Christ in suche maner as we haue before declared/ and shall declare more pleyntyly, they be the children of God/ as wrytteth saint Iohn in the gospels sayinge. Vnto as many as receyued hym gaue he power to be the sonnes of God in that they beleued ī his name. And as sayeth saīt. Paule, He that comyth to God must beleue that he is God and that he is a

Iohn. 1.

Heb. 12

D. iiii. reward

Tho Whome the grace of

rewarder of them that seke hym. Therfore we haue sayd that all the newe testamēt doth teache vs principally none other thyng but fayth and trust in Iesu Christe. And therfore the faith is the foundacyon of Christiē dome. For this cause yf thou wyit that the passion & grace of Christ be to thy socoure & proufit it behoueth that thou beleue hym stedfastly without any maner waeryng to thintent, that thou knowe that it is all grace and not deseruyng, and that the wordes and promyses of God be verrey certayn and true, for God hath called vs his chyldre as saynt Paul saith, Because that ye are sonnes God hath sent the spirite of his sonne into our hertes crying Abba father. Then arte thou nowe no seruaūt but a sonne, & if thou be a son thou art thou also heyre of god by Christ/ & so be we delyuered frō our synnes & from the bondage of the deuyl, & made heyres of the kingdome of heuē by the benefit of Iesu Christe.

Gala. 4.

He beleueth in God that putteth all his trust and hope in God and in the iustice of god/ lyuinge after his power accordyng to the rule of charite/ hauinge no maner hope nor trust in the worlde/ in his good workes or good lyfe/ but all only in the goodnesse of god/ and the merites of Iesu Christ beleuyng certaynly that god wyll hold to hym that he hath promysed remission of synnes/ and certaynte of euerlastyng lyfe. He that doth so is a true Christen and beleueth stedfastly

God is gyuen. fol. xxiii.

fastly that the wordes of God must nedes be true. Notwithstanding that according to his workes he thinketh it a thyng impossible. Neuerthelesse he beleueth that he shalbe saued without deseruing of any good workes rather then the wordes of god and al thiges that they do promyse shuld not cōe to passe. As writteth saynt Paule of Abraham whiche beleued rather that his wyfe whiche was barreyne and out of thage of generacyon shuld conceyue a childe rather then the promyse of god shulde not be fulfilled. And by this sayth was Abraham reputed iuste befor god and not by his good workes. So behoueth it that euery Christen do / albeit that it seme to hym impossible to be saued bycause he hath done no good / he shall neuerthelesse styke stedfastly vnto the goodnesse and mercy of god and vnto his worde in suche maner that he doubt not in nothinge. For Christ sayeth in saynt Luke. Heuen and erth shal passe but my worde shall neuer passe. Of this faith wrytteth. S. Paul vnto the Romaīs, who so euer shal call on the name of the lorde god shalbe saued. He therfor that called vpon hī on whome he beleueth not that he may helpe hym loseth but his labour. Therefore thou must fyrst beleue in hym. And thē yf thou call vpō hym with suche a faith as we haue spokē of thou shalbe saued. Of this faith speaketh also the great prophet Esaie / as recyteth vn to vs Saynt Paule the electe vessell of God

Luce. 21.

Ko. 10.

D. iiii. in the

To whome the grace of

- Ro. 10.** in the forseid Chapitre (All they that beleue in hym shall not be ashamed. And agayn S. Paule. If thou confesse with thy mouth that Iesus is the lord / and that thou beleue with a persaiſte herte that God hath reysed Christ from deth thou shalt be saued And the word that Christ preched fyrst as recytech S. Mark was, The tyme is fulc ome & the kingdome of God is euyn at honde repent and belue the gossell. Of this faith writteth lykewyse saint Iohn and they be the wordes of Christ
- Mar. 1.** vnto Nicodemus, as Moyses lyft op the serpet in the wildernis, euen so must the son of man be lift op that no man that beleueth in hym perishe but haue eternall lyfe. God so loued the world that he gaue his onely sonne for the intent that none that beleue in him shuld perishe hut shuld haue euerlastig life. And a lytel after he that beleuteh in him shal not be condempned / and agayn in the same chapitre. He that beleueth on the sonne hath euerlastynge lyfe / and he that beleueth not the sonne, shal not see iyse but the wrathe of god abideth vpon hym.
- Iohn. 3.**

By all these scriptures here mayst thou see that we be all the chyl dren of God / alonly thorow faith, and this had God leuer promyse vnto vs bycause of our faith then bicause of our good workes to thintent that we shulde be somoche the more certayn of our helth. And therfore sayeth S. Paule, by fayth is the enheritaunce gyuen that it might come

Ro. 4.

of

God is gyuen. fol.rrv.

of grace that the promyse be sure & stedfast to all the seade, for if God had said who so euer wyll do suche or suche workes shalbe saued, we shuld euer haue byn incertayn whether we shuld haue byn saued or not, for we shuld neuer haue knowe whether we had do good ynough to haue deserued the lyfe eternall. But nowre God hath promysed it vnto vs bycause of our faith, by his fauour not by our workes, to thintent that we be the more sure therof. For let vs beleue stedfastly and we may know for certain that we be the children of God. Not that we haue deserued it, but bicause that he hath promysed it. And it must nedes be that the worde of God be true, for this cause if we haue perfait trust in god and beleue perfectly in hym we shalbe sure that we shalbe saued. It was such a faith that S. Paule had when he seid, I knowe and am sure that he to whome I haue committed & gyuen my gage to kepe it for me tyll that day. And again, I haue fought a good batayl I haue fulfilled my course and haue kepte the faith, from hēfforth is leyd vp for me a crowne of rightuousnes which the lord that is a rightuous iudge shal gyue me at that day Not vnto me onely but vnto al them whiche loue his coming. And S. Iohn sayeth, Derely beloued now are we the sonnes of god. And yet it hath not appered what we shall be we knowe that when he shall appere we shaibe lyke hym for we shall see hym as he is.

2. Ti. 1.

2. Ti. 4.

1. Ioh. 3.

D. v.


This

Do We that sayth

This faith had also saint Martine at the
houre of his deth whē he sayde vnto the de-
uyll / whye art thou here thou bloudy beest?
thou hast nought in me / the seed of Abrahā
shall receyue me.

This suertye had lyke wyse. S. Ambrose
when one axed hym if he feared not the
deth? he answered whye shuld I feare? seying
that we haue one so good a lorde.

For this cause must we loue the deth &
more desyre to dye and to be with god / as
Phi. i. dyd saint Paul / then tho feare the deth, for
Iesu chriske is deed for vs to thintent that we
shuld not feare to dye. And he hath slayne
the deth and hath destroyed the strenght of
I. cor. I3 deth, as wrytteth S. Paul sayig. O deth wher
is thy victory. It is swallowed & brought to
nought by victory. And to the philippiāns.
Phi. i. Christ is my lyfe & deth is to me aduaūtage.
¶ How that sayth bryngeth charite. And
charite good workes. The. viii. Chap.

I. Ti. 2.  **N**owe might one axe, when I
beleue certaily that I am the
childe of God and that Iesu
Christe hath satisfied for me
vnto his heuenly father / As
teacheth saint Paule saying /
whiche hath gyuen hym selfe
a price & raunsome for all men. Then when
I beleue, nede I not to do nothinge? Nede I
not to do no good? shall I not kepe the cō-
maundementes of God? Herken whate saint
Paule

bryngeth charyte. Fol. xxvi.

Paul answereth. The faith (saith he) worketh by loue. Then when thou thus beleuest without doutyng that is to say that thou art the sonne of god / & that God hath so made the great and riche thou shalt thynke thus in thy selfe. Beholde nowe God hath made me his childe enheritour of his glory and brother of Iesus Christ hath gyuen me pardon of all my synnes and I shall shortly be with hym in the euerlastyng lyfe which he hath gyuen me without deseruinge it what thinge shall I do agayn to God by loue and kindenesse for all this that he hath gyuen to me? As sayeth the prophet Dauid / what shall I yeld to god agayn for all that he hath gyuen to me? When any person speaketh thus in hym selfe considering and beholdinge the great goodnesse and mercy of God the comyth & encreaseth the loue of God in hym by the faith, bycause that he beleueth surely that God hath thus made hym great and ryche. And after that the loue is thus entred and enchauffed in the herte of the person it maketh hym to suffre and bere all thynges and maketh hym to labour to thynke and to do all that he thynketh wolde please God / without regarding any thyng but the loue of God. As sayeth S. Paule. Loue suffreth all thynges / loue doth nothing in vaine / and he that hath suche a loue toward God / all that he doth is agreeable to god, Ye whē he gyueth but a drop of swat for goddes sake as writeth, s. Mathew, for

Gala. 5.

Psal. xix

I, cor, x3.

Howe that fayth

Mat. 6 .

Ro. 8 .

for loue in God can not synne / all that he doth is well done . For the holy ghost that hath put this charite in vs cā do no euyl. And if of aduēture by suche a good entēt ene dyd any euyl by errour this euyl shuld be pardoned incontinent & reputed for good by the good entent & loue that he hath towardes god. For christ saieth in the gospel. If thyns yie (that is to sey thyns entēcyon) be simple & applyeng to good althy body that is to sey all thyns operacion shal be lightened & good. And saint Paul saieth / we knowe that vnto them that loue god all thynges worke for the best . All they that are constant in this faith and charite be the children of god and please God . As witnessith saint Petre where he speaketh in thactes of thapostels . Of a truth I perceyue that god is not parcyal, but in al people he that feareth him & worketh rightuousnesse is accepted with him, for god nedeth not our workes whē he thus hath our hertes albeīt that suche a loue cā not be ydel

1. cor. 13

This loue comyth in vs (as I haue sayd) by fayth / when the person beleueth surely that he is the chylde of God . It nedeth not that suche a persone be constreyned to do good workes by any cōmaundementes . For the loue of god dwellyng in hym can not be ydel . For loue as sayeth saynt Paul suffreth long and is courteys, loue enuyeth not, loue is not crauyng, swelleth not / dealeth not dishonestly / seketh not her owne / is not prouoked

byngeth Charyte. fol. xxvii.

·uoked to angre / thinketh not euell, reioyseth not in iniquite, but reioyseth in the truth / suffereth all thinge / beleueth all thinges, hopeth all thinges / Suche a loue or charyte brengeth a person to good workes, and not good workes a person vnto suche a loue / or to suche a fayth and trust in God, These workes spryng out of faith and not fayth out of these workes, For as I haue seyde fayth bringeth loue and loue bringeth good workes.

Lyke as though there were a ryche man without children or heyres which might take a poore beggar out of the strete & make hym his heyre of his goodes. This poore mā being thus made great and ryche if he wold by thākeful (as becomyth hym to be) shuld serue his lord or mayster (which had thus exalted hym and made hym ryche) truely and with great loue. Ye & if he ones might know the wil of his maister / he wold not deferre the doyng therof til he were commaunded, But he wold do al chynge by and by of his owne courage for the charite or loue that he hath towarde his master without commaundement.

Behold this poore man so exalted hath not deserued by his workes nor by his seruice that this riche man shuld so make hym his heyre / but the riche man hath made hym his heyre of his owne goodnes without that the poore man had in any maner wyse deserued it, And the seruice that this poore man doth
after

Howe that fayth

afterward comyth of loue & kendeſſe. For he knoweth & beleueth ſurely that he is heyr of the goodes of his lord byfore that he do any ſeruice. And forbicauſe that he beleueth tha the ryche man wyl kepe promyſe with hym/he begynneth to loue him by the meane of this faith. And ſo when he loueth hym/ he doth to hym wyllyngly and with good hert/ all the ſeruice he can / and fulfileth ioyfully his cōmaundemētes and all by loue. And the more labour and ſeruice that he can do for his good maſter the more great pleaſure he taketh.

So is it of a good Chriſten, for when he was yet enemye of god by the ſynne of Adā, he was accepted of God before he deſyareth it, and before that he had in any maner wyſe deſerued it. Thus hath god made vs his children and heyres without our deſeruing. The when we beleue this ſtedfaſtly this faith bringeth loue into our hertes, ſo that we beginne to loue God bycauſe that he hath made vs ſo great & excellent. And when we ſo loue him we kepe his cōmaundemētes by loue & do al thinges with good wyl. As ſaieth Chriſt in S,
Iohn. I 4. He that loueth me kepeth my cōmaundemētes. And ſo kepe we al thīges & ſuffre al thīges wīch we thinke agreable to god & nothing is to heuy for vs. And as ſayeth ſāit Paul, we reioyce ī tribulacyō for we knowe that tribulacyon bryngeth paciēce / paciēce bryngeth felyng, felng biringeth hope, and

Iohn. I 4.

Ro. 5.

byngeth charyte. fol. xxviii.

and hope maketh vs not ashamed / bycause the loue that God hathe vnto vs is shewed abroad in our hertes, by the holy goost which is gyuen vnto vs / which loue maketh all thynges light vnto vs, pleasant, and easy to bere, so that after the word of Christ in the gospel his yoke is easy and his burthen is light.

Math. xx.

This faith and loue had thappostels (as wrytteth saint Luke) whē they departed from before the iudges they reioysed that they were made worthy and able to suffre shame & dishonoure byfore the worlde for the loue of Iesu Christe. This charite had saint Paule when he said vnto the Romaines. Vwho is he that shall separate vs from the loue of God? shall tribulacyon or anguisshe / or persecucion / or hūger / or nakydnesse / other pael / or sword? we be sure that nether deth nor life nether aungell nether rule nor thynges present nor thynges to come / nether heyght nor depnesse nether any other creature shalbe abyll to seperat vs from goddis loue which is in Iesu Christ our lord,

Act. 5.

Ro. 8.

But I axe you nowē wherby is it that thou knowest that thou art the childe of God? by the seruice that thou hast done hym? Nay. wherby then? by the faith wherby thou beleeuest the worde of god which sayth that thou art the child of god before thou begīnest to serue hī, as writeth s. Paul. Thy seruice & thy workes haue not gyuen thee the faith & trust wherby thou beleeuest that thou art the chyld of

Howe that saythe

Ro. 4.

of God and his heyre, for thou haddest that or thou dydest hym any seruice, but bycause that thou beleuest stedfastly that god hath made the so great by this faith begīnest thou to loue hym. And when thou louest hym so/ thou doest hym al the seruyce that thou knowest ys agreeable vnto him. Thou obeyest his cōmaundementes/ alwayes humbly knowest leging thine imperfection, ascribyng al that thou doest vnto God, for els as sayeth saint Paule. If our heretage came of the lawe/ the faith were but in vayne and the promyse of none effect.

Behold now seest thou that we do not deserue the euerlasting lyfe by our good workes, for God hath promysed it vnto vs all surely byfore that we began to do good, wherfore thou must knowe and beleue that good workes make none sure that he shalbe the childe of god and his heyre. But contrary wyse the faith and truit that thou hast in God (wherby thou beleuest stedfastly that he hath made the his sonne) maketh the to serue god & to kepe his cōmaundementes by loue, wherfor al they are abused (Theologyās & doctours, that sey that certaite or hope procedeth out from good workes. For cōtrarily/ out from the certaynte & from the faith (wherby thou beleuest the goodnesse that God hath done vnto the) comyth the good workes. That is to say when thou beleuest/ thou begynnest to loue and when thou louest/ thou doest that
God

bryngeth charyte. Fol. xxx.

God wold haue done.

¶ Howe that we shall not serue
God for heyres or wages.

The. ix. Chapitre.



HE workes done in Suche
faith and charite be alonely
pleasaunt vnto God & wor-
thy to be called good wor-
kes, for they be the workes
of the holy goost that dwel-
leth in vs by thys sayth. But
they that ar done by tediousnes & euyl wil /
for fere of hell or for desyre of paradyse be
none other thyng but shadowes of workes
makeinge ypochrytes. The ende of our good
workes may seke nought but to please God
knowelegyng that if we do neuer so moche
we can neuer do our duety, for they that for
feare of hell or for the ioyes of heuē do ser-
ue god do a constreyned seruice whych God
will not. Suche people do not serue God bi
cause he is theyre God and theyre father, but
bicause he is riche & for to haue part of his
richeffe, they desire not god but his wayes &
rycheffe, that is to say they serue for none o-
ther purpose but to haue theyre rewardes / &
for to auoide his punissions. And suche peo-
ple be as it were hyred men and waged ser-
uauntes and are not chyldren for the seruice
they do is but for wages and hyres. But the
children of God serue theyre father for loue
for they knowe the goodnesse that god hath

D. 1. done

Howe that we Shall

- done to them alre dy in that they beleue that
god hath made them his chylrē and heyres.
For saint Paule seyeth ye are all the chylrē
Gala. 3. of God by the fayth which is in Iesu Christ.
Gala. 4. And ageyn, for asmoche as we be chyl dren
god hath sent the spyrite of his sonne in to
your hertes cryng, father/father. Thou arte
then nowe no seruaunt but a sonne. And yf
thou be the sōne/thou art also heyre of god
I. Tess. 5. by Christe as sayeth S. Paule. Ye are all the
chyl dren of lyght and chyl dren of god. Thē
the chyl dren of god (that is the true chrāē)
do not desyre to get the herytage by theyre
seruice/for they know by the sure promyses
of god (whiche they do beleue) that God of
hī selfe hath purely & lyberaliy giuē it vnto
thē alre dy. As whē a burgoys hath a seruaūt
& a sonne. The seruaūt serueth his master &
dare not offend hī for feare of losyng of his
wages which he attendeth for, for he serued
for wages, & after that he hath receyued thē
he leuyth his master & axeth no more of hym
for he demaūdeth nothing els but his money
whiche he hath receiued alre dy. The sonne of
the house serueth his father and kepeth his
cōmaundementes not to haue wages but for
loue that he hath vnto his father. For he kno
weth the goodnesse that his father hath done
to him and that he is heyre of the goodes of
his father. And knoweth that he shall euer
dwelle in his fathers house / as sayeth Saint
Iohn. 8. Ioh. And therefore doth he lyberally the wyl
of his

not serue God.

xxx.

of his father bycause he wyl not anger him.
So must euery Chriiten serue god and kepe
his cōmaundemētes by true loue and not by
hope to get for his seruice euerlastyng lyfe
or the herytage of his heuēly father but kno^w
weieging alonely that God hath gyuen hym
that alredy/and that he hath made hym hys
heyre byfore he requyred hym. So shall he
serue hym by loue declarynge that god is all
good/and to shewe that agaynste his goodⁿ
nesse he wyl not be onkynd.

¶ Howe that we disherit our sel^u
ues by our dysobediēce.

The.x. Chapitre.



Owe must eueryman knowe
that alonly they that by such
loue serue God be the chyl^d
dren of God hys heyres and
shalbe saued. For he that gy
ueth not thanks to God &
loueth him not of thys facyō

for the goodnesse that god of hym selfe hath
wyllingly done vnto hym is cause that he is
not the chylde of god and maketh hym selfe
vnworthye of all the promyses of God.

Lyke as though there were a mā that had
gottē som great riches by his labour & that
he hath .ii. sōnes, The .ii. sōnes behere egally
lyke nigh vnto the goodes of theyr father &
the heritage of theyre father belongeth egal
ly vnto thē/for they be both sōnes. But yf the
one be rebell and disobediēt vnto his father

E.ii.

and

Howe that we dysheryte

and do to hym dishonour after that he come to thage of discrecyon by such meanes may he be cause of dishereting of hym selfe, he is naturally sone and heyre to the goodes as well as his other brother / but he disheriteth hym selfe by his euyl lyfe.

So are all persones the children of god, and bought agayn by Iesu Chriſte but they that rebell agaynst god / and obey not vnto his cōmaundemētes disheryt them selves be cause of theyre dampnation. God wold wyl lyngly haue saued them / for he did promise to thē (among other) the heritage of his king dome and had made them his children / but they dampne them selues. They are the children of God / as concerning goddis behalf, but they are alwayes dampned by cause of theyre disobedience.

Yet somtyme god calleth suche people his frēdes, not that they be so / but because they mought haue byn so. As he sayed vnto Iudas
Mat. 26 My frend whie art thou come hyther? And vn to hym that came vnto the weddinges / my.
Mat. 22 frend howe art thou entred here not hauyng the wedding garment. Beholde he is called frende and yet neuerthelesse he suffreth hym to be cast into darknesse, he had byn the frēd of god yf he wolde haue cōsented to the wyl of god. S. Iohn sayeth. There is now many antechristes / they went out from vs but they werenot of vs. for if they had byn of vs they had bydden with vs, So be all people the chyls

Mat. 26

Mat. 22

I. Io. 2.

our selues.

Fol. cccc.

childre of god. but there by many that make them selues onworthy & depart them selues from god.

The other sonne that abideth with his father is a sonne / & abydeth a sonne and heyre bycause he is obeysaunt vnto his father. He hath not deserued by his good lyfe and obedience the possessyon & goodes of his father but he hath onely byn wel ware that he hath not lost them by disobediēce. For the father may say. Dere sonne it is true that thou haste kept to the best of thy power my cōmaundementes, not with stonding thy goodnesse had neuer made the ryche yf I had not gotten it. Then lyke wyse all though that we kepe the cōmaundementys of god neuer so streytly it shulde profit vs nothing yf it were not that Iesu Christ had obteyned for vs the lyfe eternal byfore of his heuenly father by his deth Oure goodnesse or iustice shulde proufyte vs nothing yf Iesus christ had not laboured for vs. For (as sayeth saint Paul) The lawe hath brought nothyng vnto perfection. The Iues kept the cōmaundementes and the lawe of god yet they coude not come vnto heuen. It was nedefull that Iesu Christ must fyrst dye for them. Lyke wyse can we not be saued by our workes. Our helth is come to vs of god For yf by our workes we may get helth thē must we nedes say that christ is deed in vaine As sayeth saint Paul. Ye yf workes mought haue saued Abraham / Isaac / Iacob / Dauid /

Heb. 7.

E.iii.

and

Howe that we discheret

and many other Iues had byn saued (as we haue sayd) byfore the natyuite of Iesu christ for they kept better the cōmaundementes of god then we do. But god wyll do it alone to thintent that none glorifie or boſt hym ſelfe therof & that to him alone & to none other be gyuen all honour & glory for euer Amē.

Gala .3.

For (as wrytteth ſaint Paule) The ſcripture concludeth all thinges vnder ſynne that the promys by the fayth of Ieſus chriſt ſhuld be gyuen vnto them that beleue. For this cauſe whē the perſone knoweth ſurely that god hath made him chylde of the euerlaſting lyfe, by his deth byfore he had deſerued it, he wil do agayne to god all the ſeruiſe that he can thinke, & all by loue and kindneſſe ſhe wing that he will not be vnkind, not to get any thing of god, but bycauſe he is his good father, and that he hath receyued all thinges of hym. For we haue nowe alre dy al that wher fore we muſt ſerue god. For he hath made vs his chyl dren, and his heyres, while we were his enemyes, and byfore that we knewe him as we haue many tymes byfore ſaid. And hereyn lyeth the deſeruinge of the Chriſten faith, that thou beleue certainly that thou art the chylde of God and that thou kepeſt hys cōmaundementes bicauſe thou knoweſt and beleueſt ſtedfaſtly that he hath ſo made the ryche and great, and that thou ſerueſt hym by this faith as a good chylde his father. For the chylde doubted not, but beleueth ſtedfaſtly

fastly that he shal haue the substance of his father / and bicause he beleueth it stedfastly he laboureth for to interteyne it . So shalt thou beleue without doubtīg any thyng that thou art enheriter of heuē. And therfor shalt thou do thy diligence to kepe that herytage to the honour of thy father. Thou shalt be ware that thou anger hym not but thou shalt thanke hym ofte bicause he hath gyuen the this heuenly heritage.

Beholde nowe seist thou wel by fore thine yien howe moche we are bounde to thanke / prayse and serue god, and to kepe his commaundementes / and to kepe vs from synne and to do many good workes of fayth by verey loue.

¶ Of two maner people lyuyng
in this worlde. The
xi. Chap.



Here are in the worlde two sortes of people / good & euyl / and be cōpared vnto the two theues that suffred on the crosse with Iesuchrist the good ar betokened by the thefe on the right syde / which axed pardon, & they be they that knowelege thē selues / pore synners / & fele meekeli of thē selues, as did the por publicā that durst not lyft vp his yies to ward heuē / for they know that they haue not kept the cōmādemētes of god so strenghtly as they wer bound

Luc. 18.

E.iiii.

They

Of two maner

They perceyue also that though they thynke to kepe thē neuer so well they fele thē selues failing alwayes in detraction / in hastenesse in anger / in ydell wordes / in infidelite and in lacke of loue / albeit that suche folke do moche good / yet theyre conscience is not content & in rest / but as concerning them selues euer in sorowe . For they knowe that they must appere before the righteous iudge / before whose face (as sayeth the Psalmist) shal none lyuing be iustified / yf we shuld be iudged after our deseruiges . And therfor come they and cast them selues prostrate by for the mercy of god and say with the these on the right syde . Lorde haue mynde on me when thou comest into thy kyngdome . Thou haste comaunded me many thynges & I perceyue in my selfe that I am frayle and can not entierly kepe thy comaundementes though I lokeneuer so well therto . Neuerthelesse I know that thou nedeest not my good workes Seyng it is so that thou hauest so moche loued me that thou woldest suffer deth for me / when I dyd not yet knowe the / and was yet thyne enemye . I haue trust vnto the my most mercyfull god that thou wylt not suffre him to peryshe for whome thou haste shede thy bloude . For I knowe that thou art a lord almyghtye that madeest all thynges in heuen & in erth . And I knowlege and worshyp the / and certayn that thou wylt not dampne me . Albeit that I haue not deserued heuen by my
good

Ps. 142

Luc. 23,

people.

Fol. xxxiii.

good workes. I knowe and beleue that thou
hast satisfied for me when thou dedest suffre
deth on the crosse. Thou haste bought me a
gayn with thy precyous blood, & I am thyne
the deuyll hath no right in me. Neuerthelesse
yf thou wylt dāpne me o mercyfull god thou
mayest well do it and ryghtuously / for I am
thyne / and thou mayst do with me all that
thou wylt. I am thy creature. Thy wylle be ful
fylled inerth as in heuen. Yet alwayes to
thintent that thy dolorouse passyon be not
lost in me I praye the o my most mercyfull
lorde Iesu Christ / that thou wylt receyue me
into grace / as thou hast done the good these
I know that I am not worthe / & that I haue
not deserued yt. But to thintēt that thy great
mercy may be allwayes the more manifest /
vnto the augmētacy on of thy glory, I require
the o God most puyssaunt that thou wylt not
put a bak out of thy syghte. For thy onely
passyon ys myghty ynough for to saue me /
without my good workes, for yf I mought
deserue the lyfe euerlastinge by my good
workes yt shuld seme that thou haddest suf
fereth thy passyon in vayne & that thou had
dest dyed on the crosse in vayne. Seyng ther
fore that thou art surely deed for me and for
all the worlde / not for thy selue, whye shuld
I then be lost o gracyous Iesus Christ? Saue
thou me / for thou art all good / and mayste
saue me, for thou mayest all thynges. Vwhere
I knowe no remedye but to come to thy

Math. 6

E, v, great

Of two maner

great mercy, and I prostrate at thy fete requyre of the pardō of all my synnes. Al they that of an entier hert do thus trust in God / and trust stedfastly that god wyll saue them, it shall come vnto them accordinge to theyr faith. And this is the most certaynte and the most sure wey for to come to heuyn and vnto the lyfe eternall, that euery one forsake him selfe and put al in the hond of god, alwayes doing his best to kepe the cōmaundementes of God / and to lyue accordynge to the teachinge of the gospel, and altogethyr distrustyng of him selfe.

The other that be signified by the these on the lyfe honde are they that put all theyr trust in theyre good workes. They goo dayly to the churche, they kepe and halowe all the festfull dayes, they fast oft / they here masse dayly, And when they must dye they trust in theyre good workes / and thinke that God oweth to them the kyngdome of heuen and that they them selues haue deserued it. These maner of people be soneſt dāpned for they knowelege not that god hath satisfiſyed for them, but make them goddes of the workes of theyre hondes countinge therby that they haue deserued heuyn, for that thinge is euery mannes god wherī he putteth his trust. This ys one of the greattest errorrs that is in christendome, for yf a man myght saue hym selfe by his good workes Christ were deed in vaine, As sayeth saint Paule, Saint Iohn baptist
Abra^s

people. folxxxiii.

Abraham/Isaac/& Iacob/with many other Gala. 2.
patriarkes haue lyued moche more holyly
then euer we shal lyue. Yet coude they neuer
by theyre goode workes come to heuyn. It
was nedefull that Christ shuld fyrst come to
suffer deth for them that his passyon shulde
saue them/not theyre workes/ but the fayth
and trust that they had in goddis promyses/
wherby they beleued that Iesu Christe shuld
come/and shuld delyuer them?

But I do not sey these wordes that the
good workes done in faith shulde be euyl.
No, I do consell all the worlde to do many
good workes / princypally the workes of
loue and mercy toward theyr neyghbours/
yn socouryng thē in all theyr necessites onely
for the loue and honour of god/without see-
ching any other thinge and that he shulde so
laboure frely and with a ioyous hert to obey
vnto the cōmaundementes of God and coun-
seyll of the gospel / doing the workes cō-
prysed in the holy scripture / and not them
whiche the couitousnesse of the Pharisees ha-
ue deuysed.

But to do these workes and to thinke
to deserue euerlastyng lyfe and so to put
hys truste in them / is to lyue as do nowe at
this daye the Iues and very Idolatres. For
God wyll haue the hole hert and wyll not
that it be fixed on any other thyng/ but in
hym alone. Ye he wyllleth that all that
we do in this lyfe/shalbe none other thinge
but

Of two maner

but a token of kindnesse and gyuing of thanks of that we haue receyued of hym, for yf we haue stedfast fayth & trust in hym alone / we haue nowe receyued and be sure of that that suche tedious and wery workers wolde get, as we haue sayd byfore & wyll say mor playnly. And all suche scrupulous doers of good workes and therin seking theyre helth and trustyng in them that thinke they shalbe saued when they haue slayne noman / & whē they haue drawen noman to synne / and ther upon puttyng theyre truste / be lyke vnto the pharysey of whome Christe speaketh in the gospel which reherfed his workes for to haue prayse and reproued the poore hūble publican knoweleging his faute and axinge pardon.

Luc. 18.

It were better for the a thousand folde that thou haddest byn a synner and neuer done good dede / and that thou knowelege thyne offences and euyl lyfe vnto god axing mercy with good hert lamentyng thy synnes then thou haue done suche good workes and in them to put thy trust thinkinge that therefore God were bounde vnto the. There is no thing whiche (after the maner of speaking) byndeth God but ferme and stedfast fayth & trust in hym & his promyses, for god requyret not pryncipally our good workes / for he nedeth them not / but he desyret our heretes and all our intencyon to seke in all thynges nothig but his honour. And that we trust
not

not ī our workes, but (forsaking our selues)
al holly in hym and not in our deseruinges.
For we can shewe vnto God no greater ho-
nour then sayth and trust in hym / for who so
euer doth that, he confesseth that god is true,
good, myghty / and mercy full. And when we
synne it is not the worse vnto god, we myni-
she not his glory by our synnes for his glory
can nether be augmented nor mynished for
almoche as it is infinite. And forbicaule that
we can do no maner hurt or annoisaunce vnto
God by our synnes therfore is he lightly ap-
paysed this stōdyng that with an entier hert
without ony fayninge we knowelege our de-
faute & demaunde humbly pardon. And ly-
kewyse when we do any good we do not en-
crease his glory by our workes for god aby-
deth alwayes one. All the daunger that there
is in our synne is the cuyll example that we
gyue to oure neyghbour in that we hurt him
therby dyspyling the good counceill of our
good god which he hath gyuē vs in his holy
cōmaudemētes / forbicaule we be vnkind a
gaynste the great grace that he hathe done
vnto vs, which is a thyng horrible & worthy
of eternall punysshemēt bicaule that it is infi-
nite & eternal (the holy cōmaūdemēt) agaīst
which we haue offended. But bicaule his pro-
per nature is good & mercyfull he pardos-
neth all these that confesse him to be suche.
Therefore loueth god better a synnar repen-
tyng & axyng pardone of his synnes then he
doth

Of two maner

doth a worker of good workes proudly
boſtyng hym ſelfe / and truſtinge in them.
For (as it is ſaid) God hath loued better the
publican then the phariſey and hath ſhewed
more loue vnto the poore open ſynners then
to the phariſeys and ypochrytes to whome
it ſemed that they had fulfilled the cōmaun-
dementes of god / and that god coude no-
thyng demaunde of them.

Mat. 9. - For they reprobued Ieſu Chriſte that he
was frende of the ſynners and that he etc a-
mong them. Our lord demaūdeth nothing
but the hert and when he hath the herte / he
regardeth not whether we faſt / pray / or here
maſſe / or whether we bere blewe abite or
gray. For al ſuche outward thynges be indif-
ferent byfore god. Vvhē our hertes be ruled
in God according to the doctrine of the goſ-
pell / it is all onc whate thing we do / for we
haue alwayes loue / which teacheth vs whate
thing we muſte do / or leue vndone / for loue
doth nothing in vayne.

For this cauſe an hūble hert not abyding
vpon his good workes though he to them,
but puttyng all his hope and truſt in god &
foundyng hym ſelfe vpon his goodneſſe /
grace / and mercy / beleuinge ſtedfaſtly that
god hath all ſatiſfied for vs and that of him
ſelfe he hath iuſtified vs and gyuen vs helth,
doth purely and liberally without demaun-
ding any wages al the ſeruice & all the good
he can alwayes knoweleging him ſelfe to be
dettour

people.

Fol. xxxvi.

dettour vnto god and axing grace. Suche an hert is onely playfaunt vnto god.

Some myght nowe sey. I beleue well all this that I am the chylde of God/ And I must serue God by loue and kindnesse, in knowe-
leging onely by my seruice the godnesse that he hath done vnto me, but what shal I do for the better/ howe shall I shewe vnto god my kindnesse and loue? Albeit that we haue oft touched this mater by fore/ yet we wyll declare in the Chapitre folowing mor pleyntly the thinges that shal be nedefull to this purpose.

¶ Of good workes and by what meane they be most pleasing to God.

The. xii. Chapitre.



Inasmuche as I haue moche spoken of the faith and trust in God to thintent that the euyll and peruerse (whiche interprete and take al thynges to the worse & corrupt thē) shal not say that I do lerne & counceyle you to do no good workes I wyll now shewe you what thīhes ye shal do.

I haue many tymes seyde that faith bringeth Charite/ & charite good workes. For yf thy faith īduce the not to do good workes/ thē hast thou not the right faith. Thou doest but onely thīke that thou hast it. For S. Ia. sayth that faith without workes is ded ī it self. He saith not y^t it is lytel or feble but that is ded.

Iam. 2.

And

Of good,

And that that is deed is not. Therefore when thou art not moued by faith vnto the loue of god / and by the loue of god vnto the good workes, thou hast not the faith, but the faith is deed in the, for the spryte of God that by fayth comyth into our hertes to styre vp loue can not be ydell. Euery one doth as moche as he beleueth, and loueth as moche as he hopepeth. As wrytteth S. Iohn / he that hath this hope that he is the sonne of god purifyeth hym selue as he is pure. He sayth not he that purifyeth hym selue hath this hope, for the hope must come byfore procedyng from the faith as it behoueth that the tre must fyrst be good whiche must bring forth good frute. Then it behoueth to knowe fyrst that ye are the chylde of God & afterward to labour.

But whate shall we do? we shall do and lyue so with our Christen bretheren / as Christ hath lyued & done with vs that is to saye as Iesu Christ hath offred hym selue to vs & for vs so must we present and gyue our selues as it were a Christ for to serue them, and to socoure vnto theyre nede. As sayeth S. Paule, Let the same mynde be in you the which was in Christe Iesu / whiche being in the shape of god and thought it no robbery to be equall with god. Neuerthelesse he made hym selue of no reputacyon and toke on him the shape of a seruaunt and al for our proufyte. And so must we helpe serue and confort one an other as Iesu Christ hath done with vs, we may not seke

seke our owne proufit auantage or honour but al thynges profitable vnto to our neighbour alwayes myndefull to procure the honour of God and that in all thynges we helpe our Christen brother , for so warneth vs S. Paule that none seke his owne proufyte/ but his neyghbours and that al that we do be vnto the honour of God, we must set before vs the lyfe of Iesu Christ as a rule of all thyng that is expedient for vs to do/or to leue vndone, we must take paine to folow him in mekenesse/ in loue/ in wetnesse, and in compassyon, And to lyue so with our neyghbour as Iesus Christ hath lyueth with vs.

For Iesu Christe was not borne for hym selfe, nor hath not lyueth here for him selfe/ but for vs , He sought not his owne honour but his heuenly fathers, Likewise shalt thou not seke that is proufitable vnto the but conuenable vnto thy neyghbour. As teacheth vs saint Paule in all his epistels and namely in the fyrst vnto the Corinthi. I seke not (sayth he) that that is necessary & proufytable vnto me but that that is profitable to many to thintent that they shulde be saued . And vnto the Ephesians, He that robbed let him robbe no more but labour rather with his hondes and that is good/ to thintent that he haue wherof to gyue to hym that hath nede, And vnto the Galathiens. Bere (sayeth he) eyther of you others charges and burdons and so shal you fulfill the lawe of God.

Cor. 10.

Eph. 4.

Gala. 6.

F. i.

And

Of Good

Col. 3.

Ro. 6.

And forbicause that we speake nowe of good workes. It must be knowē that we must do some workes for our selues & some for our Christen bretheren / but all for the loue and honour of God . Them that we shall do for our selues teacheth vs saint Paule saying that we must mortifie in vs ali euyl desyres / and all carnall operacyons as vncleynesse couityce / wraethe / blasphemye / detraction, pryde / and other lyke vices . And vnto the Ro^m mayns . That synne reygne not in your mortall body / that is to sey / albeit that we can not lyue without the mocyon of suche euyl desyres we shall not suffre them to rule in vs but shall mortifie them in resistsyng them.

Vwhat we shulde do for our Christen bretheren teacheth vs lyke wyse saint Paul sayeng. Serue ye one an other by loue and bere ye one an others burthen . For Christe commaundeth vs to exercyse the workes of mercy wherof he shall holde his iudgement. All other workes that men do at this day in the churches be rather found by auarice then commaunded of God / except the prayers which may in no wyse be done to get money, but a lonely by loue in prayng one for an other.

Behold nowe seeest thou well howe great occasion thou hast to do good. For thou hast alwayes occasyon to mortifiethyne euyl desires to serue thyne neyghboure / to comfort hym / to helpe hī / with worke / with worde / with couñceyl / with exhortacyon / & by other
scm^s

semblable meanes / In suche loue to wardes
our neyghbour for the loue of God lyeth all
the lawe & the prophetes (as sayeth Christ)
Ye and ail the verey Christente / & nat in fa-
styng / kepynge of haly dayes / watching, pra-
yng / and synging / long prayers / dayly & ai
day hering of masses / letting vp of candel /
runnyng on pelgremages, & other suche thin-
ges, which as wel the ypochrites proude peo-
ple / enuious / & subiectes to all wykked af-
fections doo , Ye & many tymes enforce the
selfe more there vnto then the good Christe.
But so to serue and socoure the one the other
by verey loue can none do but they that haue
true faythe and the verey loue of God . And
who so euer so loueth his Christe brother he
is alwayes ioyfull in his conscience . For he
knoweth surely that he is the chylde of God
and that God is his good father / and is well
content in his courage of all that God send-
deth vnto hym. But he that hath not this
loue is alwayes sory / full of anguisshe and
wootheth not what to do to deserue more, he
fasteth he kepeth haly dayes / nowe of owne
saint, nowe of an other. He sayth his prayers
nowe biforn one altre / nowe before an o-
ther . He renneth on pelgrymage nowe here
nowe there and can neuer come vnto reste
and quyet of his conscience. For suche wor-
kes makeno man sure / but make rather ypo-
chrytes trustyng in theyre workes,

Of.iiii.maner

But the vcrey faithful cleueth to god. for he knoweth that he may neuer satisfie nor do ynough to deserue the euerlastynge lyfe. And therfore he putteth his trust in god and beleueth stedfastly that he hath satisfied for vs/and that he hath iustified vs. And therfor it is all one to him what thinge he do so that he please hī & exercyse charite to his neyghbour for the loue of God for he knoweth that God demaundeth nothing but the hert and that he regardeth not howe we doo the worke so that it be according to the teachig of the gospel whiche cōmaundeth but charitye. And so comyth he by faith and trust in God vnto rest and quyet of hert and conscience and is well content to dye when it pleaseth God.

¶ Of.iiii.maner of faithes after the holy scripture and whiche is the Christen faith.

The.xiii.Chap.



HIS present chapitre (by cause I haue moche spoken of faith/& that scarcely of a thousand one knoweth not this faith) teacheth of howe many maner faithes there is made mēcion in the holy scripture/not as do nowe the doctours whiche haue founde many maner of faithes. I wyll onely speake of.iiii.maner of faithes which ar most cōmunely foude ī the holy scripture
The

The fyrst faith is this which the marchaūtes hold one to an other & faithful frēdes/ wher by they kepe promyse & fidelite the one to the other, wherof speaketh the wyse man/ possesse or kepe faith with thy frende/ in his pouertye, to thintent that in his welth thou mayst be ioyful. And agaī he that discloseth the secret of his frende/ loseth his faith. And in the prouerbes. He that giueth his faith for a straunger shall be vexed with euyl. And thys is the faith wherof the worthy people cōplaine sayīg there is no faith ī the world.

Eccl. 22

And. 27

The seconde faith is when we beleue that a thinge is to come/ and suche thinges as we here or rede, as we beleue that Rome is a Cītie in Italye/ or that Cartage was dystroyed of the Romainys/ & this we beleue although we haue not sene yt. Also we beleue that Iesu Christ hath here liueth on erth and that he hath preached & that he is deed for vs/ and that he hath done many other thinges, when we beleue these thinges after the story we beleue that this is our Christen faith. The symple people alonely doth not beleue this but also many doctours in Theologye which are taken for wyse. Ye the deuyll hath also this faith/ as sayeth S. Iames, The deuylls beleue & trēble, for (as we haue seyde byfore) the deuyll beleueth that God is God/ & that Iesus Christ hath here preached / that he was deed buryed and rysen. This must we also beleue, but yet this is not the fayth wherof speaketh

Iaco. 2.

Of.iiii. maner

the gospels and saint Paule.

Luce. 10. The third faith is that we beleue that god may al thinges, & that he is rightuous / good and holy. This faith haue also the deuyls & Iudas had it also & other discipels that did miracles in the name of Iesus but they were therfore neuer the better, for when they boasted them selues & were ioyful that by theyr faith they expelled the deuyls in the name of Iesus. Iesus Christ hath reprobued the saying, Yoy not you that the sprytes be vnder your power / but reioyce bicause your names be written in heuen. Of this sayth wryteth S. I. cor. 13. Paule vnto the Corinthians saying, If that I had all faith so that I coude moue mountaignes out of theyr places / & yet had no loue I were nothing.

Ro. 10. The.iiii. faith is our Christen faith / wherof so moche spake Iesu Christe / saint Paule and saint Iohn and sey that it is the foundation of Christendome. And this is the faith wherof I speake in this booke. None hath this faith but they that put all theyre truste / hope confort / refuge and fynally all theyre helth in god alone serching all these thinges in hym and loking for the of hym / & not of theyre deseruinges or good workes. Of this faith speaketh S. Paule saying, who so euer call on the name of God shalbe saued. And the prophete Ieremye / Blessed is that man that trusteth in the lorde God. And Christ in the gospel. To thintet that none that beleue in hym

in hym shulde perysshe but shulde haue euer-
lastyng lyfe. And in the boke called Paralip-
omenon. Beleue in your lord god and you
shalbe assured and without thought. Beleue
his prophetes and all happy thinges shal co-
me vnto you. And almost all the Psalmes al-
the prophetes and all the leues of the holy
Byble teache vs that we must beleue & hope
in God by a stedfast faith, wherof speaketh
so moche Saint Paule the apostle / & whiche
he prayseth so moche in all his epistels. And
(as we haue abundauntly sayd in the chapi-
tres byfore) none may cōprehend this faith,
but he that considereth whate was the faithe
of Abraham. As wryteth saint Paul vnto the
Galathians saying. Abraham beleueth God
and yt is rekened to hym for rightuousnesse.
For by his faithe hath he obteyned that he is
called our father and we be called his chyl-
dren in the holy scripture / that is to say / we
be the childrē of the faith. For by the meane
of our faith we be saued / As Abraham was iu-
stified by his faith & hath gotten by his faith
that all they that shall haue suche faithe may
lyke wyse be iustified. For this cause who so
euer hath not the fayth of Abraham / nothing
can come vnto hym of that whiche Abraham
beleued. That is to say / when Godys not
thy hope and thy cōforte / when thou abydest
not with a stedfast trust vpon God whē thou
art not redy to suffer and endure al thinges /

2. pa. 20

Gala. 3.

Of.iiii.maner

- namely also the deth for the loue & honou^r of God, And also to lose al that thou hast in the world thou art not the chyld of Abrahā. For Abraham was redy to all thynges wher^e unto God wolde sende hym. Suche was Iob when he sayed, Albeit that he kill me, I wyll put my trust in hī. And the wyse sayth. Vwhat so euer thinge come to the rightuous let hym not sorowe. And saint Paule sayth who shal seperat vs from the loue of Iesu Christ? shall tribulacyon/persecucyon/swerde/ or deth? And as saīt Petre saith, who is he that may hurte you yf be haunters and folowers of goodnesse. For all that euer comyth vnto the when thou hast this faith be it of man or of the deuyll all comyth to thy proufit. As saith S. Paule vnto the Romainys To them that loue God al thynges be helping and a^uancement to good.
- Iob .13. unto God wolde sende hym. Suche was Iob when he sayed, Albeit that he kill me, I wyll
- Pro. 12. put my trust in hī. And the wyse sayth. Vwhat so euer thinge come to the rightuous let hym not sorowe. And saint Paule sayth who
- Rom .8. shal seperat vs from the loue of Iesu Christ? shall tribulacyon/persecucyon/swerde/ or
- I. Pet. 3. deth? And as saīt Petre saith, who is he that may hurte you yf be haunters and folowers of goodnesse. For all that euer comyth vnto the when thou hast this faith be it of man or of the deuyll all comyth to thy proufit. As
- Rom .8. saith S. Paule vnto the Romainys To them that loue God al thynges be helping and a^uancement to good.

- And therefore praye we alweyes that the
- Math. 6. wyll of god be done. For as he is not here come (as he sayd hym selfe) to do his wyll/ but the wyll of his heuenly father / So shall not the good Christen desyre that his owne wyll be done/ but the wyll of god. And therfore shalt thou bere all thinges paciently as dyd Abraham with a stedfast faith knowing surely that god wyll not forsake the for god is thy father & thou art his chyld. And it be houeth that he do with the what hī pleaseth. For seing that he is al good he wyl nothyng but thyne helth,
- Ioh. 5.

None can haue suche a faith if he haue not
therwith the loue of God. And he that hath
the loue of god, hath fulfilled the law for al
the scriptures teache vs none other thing but
that we loue God with all our hertes & our
neyghbour as our self, as it is wryten in saint
Mathewe. None is a true Christen but he that
hath this loue. All other be rather ypochrites
then Christen. For all good workes whiche
be not done by Charite / & of good wyll are
all synne byfore God as sayeth S. Augustyn,
He that doth good agaynst his wyll, he doth
euill / albeit that that he doth be good. For
all that I do agaynst my wyll I hate it. And
when I hate the cōmaundement I hate also
hym that hath cōmaunded it. And as long as
the person is suche he may not be rightuous
for none may be rightuous but he that kee-
peth and fūlfilleth the cōmaundementes of
God by Charite / & with a ioyfull herte. And
this is a singular grace of god. And therefore
may none be proude of it / for he can not ha-
ue it of hym selfe. So hath a man nothing of
him selfe wherwith he may exalte him selfe.
For without god cā we do nothing. As christ
him selfe sayeth / without me can ye do no-
thing / No not ones haue of your selfe one
good thought as sayeth saint Paule. Vvhat
hast thou that thou hast not receyned wher-
fore there is no weye more sure to come to
euerlastynge lyfe then to humble hym selfe
byfore God / & to pray hym hūbly of mercy

Mat. 22.

Ioh. 15.
I. cor. 4.

Of.iiii.maner

nothinge trustynge in his good workes / but with a ferme trust forsaking hym self to knowlege alwayes to god his imperfection. For we cā come to nothing by our good workes yf we put any trust in them. For they are nothing els but synne / and stinking byfor god, when God helpeth vs not by hys grace, As Esa. 64. sayeth the Prophete Esaie, we are all made vnclene & all our iustice is as it were a clothe of a woman that suffred the flixe of bloude.

And therfore I can neuer merueyle ynough that many of the religyous persones wolde make other partakers of theyre good workes / by bretherlyeldes and fraternytees / sayinge / that Christe saith in the gospell. After that ye haue done all that to you is commaunded / say ye we be vnprofitable seruantes / we haue done but our duetye. For none can do to moche. None doth more then he is bound to do / But onely Iesu Christe whiche onely (as sayeth saint Petre the apostle in his ii. epistle) Neuer dyd synne nether was there deceyte found in his mouth / hath done that he was not bounde to do (And as sayeth the Prophete Esaie) hath taken vpon him al our languores. And al our sorowes dyd he beare he was wounded for our iniquytees / he was beten for our offences and by his strypes & spottes were we made hole.

His iustice was onely perfait iustice for he hath done that he was not bounde to do. But we of our selues when we do oure beste yet

of faythes. fol. xlii.

yet cannot our iustice be parfayt when after
our aduice we do more then we are bound to
do yet be we vnrightuous and yf we wyll be
rightuous so must godes rightuoussnes make
vs rightuous, for as sayeth saint Paul / Christ 1. Cor. I.
of god to vs is made wisdom iustice sancti-
ficacyon and redēption to thintent that (as it
is wryten) He that reioyseth shuld reioyce in
the lorde S. Paule also teacheth vs in all his
epistels that Iesus Christ is our iustice & that
by hym we shalbe saued and by none other.

Nowe seeest thou well / that none can do
to moche, for of hī self none can do ynough
and that we must take our confort of the sa-
tisfaction of Iesus Christe. Then whye wyll
some sell vnto vs theyre merytes and good
workes and make vs partakers of them.

And yf it be not that suche ypochrytes
forsake theyre trustinge vpon theyr
good workes and that they ler-
ne for to truste vpon the ius-
tice and satisfaction of
Christ they them sel-
ues shall neuer
be saued.

Eor the Pharisey had done many good
workes but bicause that he stode well
in his owne cōceyte glorified & boasted
hī self therof, therfor he was forsaken
of God.

¶ In what thing lyeth the Christē
dome. The. xiiii. Chap.

Then

In what thyng leyth the



Hen lyeth the verey Christi
anite in this thiḡ, that thou
do all thinge that Charyte
procedyng from thy fayth
iudgeth to be agreable vn
to god. And whē thou hast
all done with the lest euyl
that thou canst / that thou iudge thy selfe yet
an vnproufitable seruaūt / and that by al thy
good workes thou haste yet deserued no
thing / or yf there be any thing wel done that
it aparteyneth to God albeit by his good
nesse he wyl reward it and that he so reward
the goodnesse that he hath done him selfe by
his holy spyryte being in vs. And therfor ha
ue we nothinge but that that comyth of God
vpon whome we must abyde (for I haue oftē
sayed) Christ is our iustice that is to sey christ
hath satisfied for vs / not to thintent that we
shuld not satisfie but by cause we can not sa
tisfye. And when one vnderstondeth this he
seeth well howe he shulde humble hym selfe
byfore God / And in whome he shall seke his
helth. And when we thus distrust in our selues
of our goode workes we shall forsake oure
selfe and stikke all holly to god with a sted
fast faith and parfait trust. And so doing we
make force vnto the kyngdome of heuen.

And this is it that God requireth of vs and
then he holdeth to vs his promyse & he iusti
fieth vs whē we dye with suche a trust not for
our workes but for his holy name, For he
hath

Christendome. Fol. xliii.

hath promysed vs that we shall be his chyl-
dren. So brought he the chyl-
dren of Iſrahel
into the londe of promiſſion / not by theyre
meryte (for they were many tymes rebelles /
& murmured agaynſt hym) but to fulfyll hys
promyſe. For he had promysed it to Abra-
ham / Iſaac and Iacob.

So ſhall not the Chriſtē diſtruſt albeith he
fynde no good in hymſelfe / nor in his owne
vertue / but he ſhall yelde hym ſelfe holly to
the mercy of god & axe pardon of his imper-
fection with a perſait truſt cōſydering howe
great loue chriſt hath ſhewed vnto hym. And
thus doying he getteth an hope & truſte in the
goodneſſe of god / & beleueth ſtedfaſtly that
his ſynnes are forgyuē not by his good wor-
kes (for whē they be cōpared vnto the good-
neſſe requyred of god ther is no cōparyſon)
but by Ieſu Chriſt to whome he putteth hys
truſt. For Ieſu Chriſt poſſeſſith the kyngdō-
me of heuen / by double ryght.

Fyrſt forbicauſe he is the ſonne of god &
verey enheriter of his royalme. Secūdly by
cauſe he hath gotten hyt by hys paſſyon and
deth. Of his ſecūde right he hath no nede / &
therfore he gyueth it to al them that belue &
truſte in hym & in his promyſes. For as God
the father loueth Chriſt he loueth lyke wyſe
all them that loue hym and beleue in hym.

So there ſhal none diſcomfort him ſelfe
when he ſhall dye but he muſte beleue ſurely
that he ſhal be ſaued. And albeith that one
haue

Howe that we shall

haue not deserued by his good workes yet neuerthelesse he must beleue it bicause of the promyse of God, for God hath promysed it to al them that beleue it. And yf we beleue it he oꝝwith hyt vnto vs bycause of his promesse and bycause that he is true.

But yf God hath promysed heuen vnto vs bycause of our workes we shulde euer be vnſure of our helth for we shuld neuer know howe moche nor howe long we must labour to be ſaued and shulde be euer in thought that we had done to lytell and that more is we shuld neuer dye ioyfully. But god wold assure vs of heuen/by his promesse to thintēt we shulde be certayn and ſure. For he is the trueth that can not lye. And alſo to thintent that we shulde haue truſt and hope in hym/ Not witiſtondinge that after the greatneſſe and multitude of oure ſynnes it ſeme to vs a thinge impoſſible yet alwayes we ſhall beleue it without ony doubt bycause

of his ſure promeſſe. And

who ſo euer knowyth

thys he may ioyful

ly dye and aby

de the iud

gement

of

god whiche elſwere intollerable.

¶ Howe that we ſhall not ſoꝝ
rowe for feare of deth.

The, xv, Chapit.

The

not sorowe. fol. xliiii.



TH E helth of a Christē lyeth not in this life or in that that one lyueth lōg ī this wōrld. but rather ī the deth. For we cā not be saued but by deth. Therfor the deth in hym self is not euil but is rather to be desired. As dyd saint Paul S. Martyne Saint Austyn and many other saintes which desired all the deth for in this lyfe ther is no profit/ but all way to synne more and more/ and all wayes vnredy to dye.

Therefore thou shalt diligently studye & exercise thy self in this present boke/ and in the faith wherof I haue moche spoken of & then forsakinge thy selfe intyerly thou shalt trust vnto the grace mercy and good wyl of God alwayes rather desirynge to dye and to be with God then to lyue here any longer. This shall thy spyryte desire, for the fleshe can not desire suche thinges. And so shalt thou holde thy selfe stedfastly vnto God be leuyng that thou art his chylde and that he is thy father and that thou belongeste to hym.

For God hath bought the agayn and hath made the his chylde and his heyre when thou were yet his ennymye. And yf he haue bought the when thou knewest hym not how moche more wyl he now take the to mercy when thou knowest hym/ & when thou axest mercy with a stedfast fayth and trust in hym.
And

Howe that we shall

And bycause a mā can not lyue here without synne therfor he can neuer satisfye vnto god for his synnes. As for this cause shall the christen wyllingly yeld hym selfe vnto the deth for the loue of god, As Iesus Christ hath don for vs, And by suche a wylling deth which is taken with a good wyll by suche fayth and trust & also by the loue that we haue to God all synnes are clerely defeated & put away. For none can do more great penaunce then to dye wylligly for to fulfil the wil of god.

Therfor thou shalt not be sory for deth/ but thou shalt forsake wyllingly and with a ioyfull hert all thy goodes and all thy frendes for to obey god. They that die with suche a courage and suche a trust in God it is a certayn signe that they be saued. And to thintent that none shulde feare or be discomfort by deth/ Christ is fyrst deed him selfe & hath taken away the power of deth. None shall haue horror of the deth/ yf he haue this faith for it is now none other thing but a dore & entre wherby one goith from this lyfe tēporall vnto the lyfe eternall. For Christ sayeth by the mouth of the Prophet Osee, O deth I wyll be thy deth, And S. Paule sayeth, Deth where is thy victory.

Osee. 13.
1. cor. 15

Vvherfore it is moche to be rebuked the folisse custome & maner of wepyng be way lyng and takyng of sorowe for the deed as though we had no maner of hope or beleue on the other lyfe, Let the paynems wepe & wayle

not sorowe.

Fol. xlv.

Wayle which haue no hope of the euerlasting lyfe. I maruayle that we be so moche infidelles seyeng that S. Paul teacheth vs not to be sory for our frēdes deed saing vnto the Thesalonians, My bretheren we wyll not that ye be ignorant of them that slepe that is to sey of them that be deed to thintent ye shuld not be sory as are other that haue no hope. Behold saint Paule calleth the deth none other thinge but a slepe from the which Iesu christ shall wake vs at the day of iudgement. And yf we haue suche a faith / as is that wherof I haue nowe spoken of we shall be nothinge sory but rather ioyfull whē any dyeth. Vwho so euer is sory for suche thyng he synneth. For he is sory that the wyll of God is done. Then let none be sory therfore for it is but all folye and infidelite.

I. Tes. 4

Thou shalt not ordeyne where thou wilt be buried or whate stone thou wilt haue on thy tombe for it is all pryde and vaynglory and profiteth nothing / ye yt is greatte synne byfore God. For it is all one bifore God yf thou be buried in the churche or in the churcheyard or in any other place. And all the pompes and ceremonyes wherwith the ded are buried is more institute for the profit & aduauntage of the lyuyng / then to helpe the deed. For they profit or helpe nothing at al vnto the deed.

The best preparacyon vnto deth is to lose nothing in this worlde / to set his hert on

G. 1.

none

Of the lyfe

none erthly thinge, but so to entreate and vse
all tēporal thinges that one may be alwayes
redy to forsake them and to loue better to
be with god then here.

Vvilt thou nowe know who dyeth helth
fully as ferre as man may haue knowlege.
Me semith after the scripture that whē a man
or a woman hath louing conuersacyon with
his neyghboure, or yf they be maryed to gy
ther in an holy loue / glad to here talke of
God / gyuing wyllingly after theyre power
for goddis sake / and are not sory or discom
forted for the losse of theyre goodes / or of
any other aduersite wyllingly confortinge
the desolate and dieth in a stedfast faith and
with good wyll it is not to be thought that
suche a persone shulde not be saued.

Nowe forbicause I haue moche spoken
of the faith and howe we be the chil
dren of God I wyl write howe
all estates shuld lyue / and
of euery estate alone a
doctrine after the
Gospell and es
pistels after
S. Paule
And first
of Monkes and Nonnes.

¶ Of the lyfe of Monkes whate it
was in tymes passed.
The. xvi. Chapit.

In tymes



In tymes passed there were no holier persones than monkes. And all they that would lyue accordyng to the gospel were wont to gyue themselves vnto that lyfe because they had a more greater occasion and helpe to leade a good lyfe / then with them of the worlde. A persone mought better kepe his simplicyte, chastite, sobriete, humilite and other vertues in suche assemble of holy persones then he coude do among the seculers and worldly whiche sought but thinges carnall. So was then the lyfe of monkes the fontayne of Christedome. But thou muste knowe that the Monkes of that tyme were al other then they of this present tyme. They made no vowes nor promyses as they do now. None was then constreyned to chastite or to other vertues against his wyll. They were subiecte and obeysaunt vnto the commaundement of theyre Abbot wyllingly as though God had commaunded them. For theyre superiours commaunded them nothing but the commaundementes of God and of the Gospel.

And because I may not reherse the lyfe of all Monkes I wyll speake here of.iiii. maner of Monkes to thintent that ye may knowe howe the lyfe of Monkes is chaunged.

The fyrst Monkes was Helyas & Helizeus, the sonnes of Ionadab, the sonnes of the pro

G.ii. phetes

Of the lyfe

phetes / saint Iohn baptyſte / and other lyke. They were perſones liuyng in abſtinance / in wylderneſſe. But the lyfe of them hath no maner ſymilytude vnto the lyfe of our monkes nowe a dayes.

Not long after that our ſauſoure Chriſte is aſcēded vnto heuē / is there come an other ſecte of Monkes / of whome writeth Philo & Eusebius. Theſe Monkes had theyre begynninge of the diſciples of ſaynt Marke, with them dwelled wymen and liued to gyther ſeparat from the people in ſobryete / chaſtite and loue. And they lauded God with reding of the Pſalmes / with faſtinges and prayers / And lyued holly after the lyfe whiche thap-poſtels had firſt enterpryſed among whome
A^{cto}. 4. all thinges were comon. As wryteth S. Luke in tha^ctes of thap-poſtels. Many haue ſolowēd the lyfe of theſe monkes here as ſaynt Effrem, ſaint Machayry, ſaint Hierome, ſaint Hiliodore / and many other holy perſones that then were in the worlde as a man may perceyue in the boke of S. Ioh Crifoſtome

Of ſuche lyfe was alſo ſaint Martyne with his bretheren. They were not ydell but wryting of boke and labouring with theyr hondes for to get theyre expences. They made no vowes nor profeſſion. Euery one mought eate. faſt and reade when he wolde lyke as dyd the ſeculers. They came many tymes to gyttther to cōmunion and prayer. They had not certayn maſſes / nor houres to ſing daily.
And

of Monkes. Fol. xlviij.

And when it was noyous vnto them they moughtauoyde out of the cōpany / for they were not constreyned there to abyde by any profession. And when a Bissshop or an herdman dyed they toke custumably one of these monkes for a newe Bissshop and herdman / for they were then holy & lettered persones.

After them came the thyrde secte of monkes / of the whiche was saint Benet / Mountanus / Gregory / and other monkes / of the ordre of saint Benet. In that tyme was the lyfe of monkes sumwhat charged with a certayn nombre of Psalmes / with certayn prayers / with one certayn habite and ordre and with other ceremonyes. Neuerthelesse saint Benet dyd not so charge his ordre / but submytted all vnto the discrecyon of the Abbot to dyspense chaunge & do all thynges according as he shuld thinke it best conueniēt after the tyme. And bycause they were men of holye lyfe the Cytesins toke of them to theyre pastores and Bissshopes. So came it after ward to passe that the princes and great personages haue had fauoure and loue vnto the closters / and haue gyuen them moche goodes & possessions / and haue founded newe monasteries / so that they be thus multiplied in the worlde / as thou mayst see. And bycause that to moche goodes and possessions haue be gyuen vnto thē their good discipline & lyf is by lytel & littel brought to nought & corrupted by rychesse. So that they haue enterpryfed to

G.iii. make

Of the lyfe

make sumptuous buyldinges / costely vestimētes / and haue begonne to eate and drynke delycatly / haue bought precyous vessels / chalices / and other ornamētes in theyr churches. So haue they entreprysed to lyue / not as Monkes but as lordes. By these thynges here is coled the spiryte & loue of god. Thus leuyng the spirite they haue taken the fleshe ordeyning all theyr holynesse in foreyn / and outward thynges / and ceremonyes / as in redyng theyre houres / in synging / in kneling / in habites / and many other cerymonyes. But humilite / contempt by life / sobriete / paciēs, and pouertye / they haue forgotten. And by suche meanes is the lyfe of monkes come vnto voluptuousnesse and vnto all vanyte by thabundaunce of richesse. Thus haue they begonne to beydell / and wolde not get theyre expences by laboure of theyre hondes / as it was ordeyned at the begynning. Thus by ydelnesse are they come vnto all euyll and peruersite & by great hopes be they fled out of theyre cloysters Monkes and Nonnes. Then was it ordeyned (as it semith) that byfore S. Bernardes tyme the monkes dyd make profession.

After that the lyfe of Monkes was so corrupted came saint Bernard to Cloyster and the were the mōkes reformed. Thē did they agayn dilygētly take theyr astate & began a gayn to charge theyr ordre with professiō & promes & haue made many statutes after the
whiche

of Monkes. fol. clviit.

whiche they mought lyue / and wherby they might compell men therto for the wyllinge spiryte was clere extinct in them.

After this is comen the.iiii. secte of Monkes, As Norbertus / saint Dominyk / S. Franceys. And of them are nowe comen / many sectes / as the obseruaūtes / freres minors / Colletttes / and Martinyans / Sainte Dominyke hath byn as fertyll as Saint Franceys. And thus be the Cloysters and Monkes multiplied without nombre. But the greater that the nombre of Monkes and nonnes hath byn the greatelyer hath vertue and Charite ben minysshed for they haue begonne to make diuisions and partes the one agaynst the other for to know which of theyr ordres wer most holy & better thē other & many other folies.

After this haue the Monkes gottē popes and Cardinals of theyre religyon. And also they haue purchased and gotten to the despitte and contempte one religyon of an other many pryuileges / pardons and auctoritees to make confrayries for the seculers whome they make partakers of theyr good workes as though they dyd more then they are bound to do. Notwithstanding that christ hym selfe saieth in the gospel. After that ye haue done all that to you is commaunded / yet say ye / we be vnprofitable seruauntes we haue done but that which we were bounde to do. Luc. 17.

Thus are the cloysters and Monkes multiplied / & all Charite among thē minysshed.

G.iii. Intymes

Of the lyfe

In tymes passed was the lyfe of monkes a departing from the worlde / and now they are called monkes whiche in the myddes of the world bye & sell iudge / drynke / eate and be conuerfaunt lyke seculeres / and yet wyll stil be called monkes or rather religious. They do the better to be called religious then monkes after the lyfe that they lyue nowe. For monkes after the greke worde signifieth solitary or lyuing alone as they were wont to lyue byfore tymes whē theyr lyfe was good and holye. But religious after the latyneys bounde and subiecte. For what is nowe the lyfe of the religious but a superstitious subiection vnto certayn vayne ceremonies. Therefore they may nowe by good reason be called religious that is to sey captiues imprisoned in a ceremoniall lyfe and all iudaicall / forasmuche as they kepe not theyre ordre lyberally / and wyllingly but for the most part by constreyned. But theyr intent is not to be called religious for this cause. For this worde religious betokeneth somtyme / holy and gyuen to the seruice of God. And therefore they wolde so be called entending to be takē more holier thē other. Albeit that thapostel saith. If any man thinke that he is sumwhat when in dede he is nothing / the same deceyueth him selfe in his imagynaciō.

Alwayes in olde tyme reyned all vertue among the religious. They hanted not the worldly people & therefore myght they wel be

be called monkes / that is to sey / solitaryes
lyuing alone & also religyous that is to say
holye and bounde vnto all vertue. But nowe
ye shall finde no where no greater eaters, bā
queters, drinkers (I dare not sey drūkardes)
chidinges nor enuy then among them. They
thinke that when they kepe theyre rule out-
wardly in habite / kneling, becking, singing,
reding, fasting / saying of masse / and in other
semblable ceremonyes / that they be thē sain-
tes and vertuous / albeit that al these thinges
thus done without the spyryte and fre wyll
be nothing els byfore god but supersticyon
pryde and ypochrysy.

Thus do they dayly encrease theyre su-
persticyous cerymonyes trustynge therunto
bycause they haue not the same faith and spi-
ryte that the religyous had in tymes passed.
Byfore tymes the loue of God stered them to
do suche thinges. Nowe they do it all of a ne-
cessite as though they coude not be saued
without suche thinges / makinge to thē
ydols and goddes of the workes
of theyr hondes. Then howe is
it nowe a religyous lyfe?

I se nothing wherfor
one shulde entre
into rely-
gyon.

¶ Vvheter the lyfe of a Monke be bet-
ter then the lyfe of a comon Cyte-
syn. The, xvii. Chapitre.

G. v.

The

Whether the lyfe



HE lyfe of monkes as it is nowe vied in the worlde is none other thing but a secte and therin lyeth no more holynesse then in the lyfe of a good housholder, wherfore the state that the Monkes be come to nowe a dayes is moche to be playned. And yf thou wylt knowe that I say truth compare the lyfe of a good housholder vnto the lyfe of a good monke / and beholde whiche agreeth most vnto the doctrine of the gospel. The monke is obey saunt vnto hys Abbot / Pryour or warden. The housholder vnto the his pastor or herdman in that it pelafith him to commaund him in fastynges holy dayes and suche lyke and that many tymes more willingly then the Monke to his Abbot.

The Monke promyseth pouertye but he neuer wanteth as sayeth saint Bernard. He is fedde & nourysshed of the goodes of other gayned by the laboure of other. He gyueth to none but receyued euery where. The housholder lyueth not of almesse as doth the monke or frere but gayneth his lyuinge with the laboure of his hondes / ye he gyueth almesse accordinge to his power. So is better herin the housholder then the religious. For christ him selfe sayeth that it is more blessed to gyue then to receyue.

The thirde thing that the monke promyseth

seth is chastite / neuerthelesse the state of ma-
 trimonie pleaseth god also / for he him selfe
 hath institute it. The monke promyseth to
 kepe the rule of a man. The housholder is cō-
 tent with the promise that he hath made at
 the font of baptisme so that he may kepe it
 well. For the good lyfe lieth not in moche
 promysinge / but in keeping well that whiche
 one hath promised. The monke reioyseth bi-
 cause saint Franceys or saīt Dominike is his
 superiour. The housholder holdeth God for
 his superiour. The monke hath the rule of a
 man. The housholder the rule of God / that
 is to say the Gospell. Then whie wyll the
 monke holde him selue more holy then the
 comon housholder? God is egally lyke nigh
 vnto all them that loue him withe all theyre
 hert and liue accordinge to the gospell / be
 he monk or chanon / regular or secular. The
 Abit of Monkes nor theyre ceremonies can
 not helpe them when theyre herte is not
 goode / likewise as the secular abite can not
 hurte the secular man when the herte is spiri-
 tual. For the perfection of christēdome lieth
 nor in mete or drinke or in other outward
 workes / as is fasting praing with the mouth
 watching, redyng / singinge / makeinge obey-
 saunce withe the hede / knelinge or in any
 outward thinge semblable.

As testifieth saint Paule vnto the Romainys
 sayinge. The kingdome of God is nother
 mete nor drinke / but it is rightuousnesse
 peace

Whether the lyfe

peace/and ioy in the holy goost. If thy hert
and entēt serche none other thing but the ho
nour and wyll of God/ yf thou reioyse that
thou mayst do and suffer all thing for the lo
ue of God then art thou sure that thou louest
God and that he loueth the.

This let euery religyous knowe that he
may not thinke that he shalbe iustified by his
outward workes/or that he is any thyng bet
ter then the secular man. As at this day (God
amende it) we se that many religious este
me them selues so holye / as though they alone
were christen . And herof many tymes the se
culers are cause which playne theyr lyfe whē
they behold the lyfe of the religious . They
praise the state of religyon bicause they re
gard onely the outward workes and pleine
that god hath not called them to suche a life
whē the religious here this they glorifie her
yn trust in theyre workes and thinke that it is
euen so and that they be more holy then the
other.

This is the most daungerous temptacyon
that the religious may haue for by this temp
tacyon they begynne many tymes to truste &
abyde vpon theyre good workes not with
stōding that they be often done against theyr
wyll which can neuer be good. As at this day
we se howe many monkes and nōnes lyue in
theyr cloysters agaynste theyr wyll. And all
that they do procedeth from an hert cōstrey
ned & not voluntary. And out dare they not
go for

go for shame bycause they haue other wyse promysed. And they curse of tymes all euyl to them that haue couceiled the & brought them into that religyon / and wolde fayne that theyre cloyster were burned. And so be they neuer content in theyre herte nether can finde any rest of conscience & be then moche ferther from God then they were when they were seculeres. Suche people of tymes do many euilles to wardethem selues by impa-
ciance and rebellyon agaynst God. They do nothing by loue that they haue to God or by cause that they beleue them selues to be the children of god but onely by constreynt and against theyre wyll. And when they must dye they trust and stykke vpon suche workes by them done agaynst theyre hertes and by con-
straynt of theyre ordre and thinke euē thus.

Beholde dere lorde, my lyfe hath byn to my hard and bytter, I haue oft tymes had euyl will, I haue alwayes abiden in my Cloyster / I haue kept myn ordre / I haue valiantly fought vnto the ende, gyue me now the crowne of glorye / and the euerlastyng lyfe. In al the worlde is there not a more daungerous synne then thys peruersite and ypochrisye. It were better for suche people to voyde from theyre cloister, For synners knowing theyre synnes and requyryng pardone and grace be receyued vnto grace where as suche ypochrites are reproued of god. As we may se in the gospelle where God receyued vnto grace
Marye

Whethet the lyfe

Marie Magdaleine / saint Mathew, the good theef and many other open synnars. But he hath left the scribes and Phariseys in theyr blyndnesse whiche trusted in theyre workes.

Ye fathers and mothers beholde well whate ye do when ye put your chyl dren into religion, For ye are causes of all theyre synnes. And it suffiseth them not to lyue alone in suche abusyon but they teache it them selues vnto other / whome they write in theyre confrayries and make them participant of theyre good workes whiche procede often from an euill willed spiryte whiche can neuer be good byfore God for God wyll no constreined seruice. Nether is there any worke agreable vnto god but suche as procede from faith / charite and out of a willing hert And if God wolde haue suche a constreyned seruice he wolde constreyn the deuyls to pray moche. to sing moche, to wathe moch, and to do suche other thinges.

But God wyll none of our workes / whē he hath not our hertes. And all the workes that we do dayly be agreable vnto God yf with all our hertes we loue hym / beleue and trust in hī. And all the workes done without suche fayth and loue be synne and dampnable byfor God and yf we stycke vpon them as though they were good workes. And so were it better for the to go out of thy cloyster and to be an open synnar and to knowe legethy mēl doynge byfore God as dyd the publican

publican then so for to truste vnto thy workes as though God for them dyd owe vnto the the kyngdome of heuen.

But thou saiest, I haue promised it I must abyde. I say agayne, None is boude to hold a promyse whche is contrarie vnto his helth As did Iepte and Herode which had byn better to breke theyre othes then to hold theyr promyses. For none may promyse nor hold a thing that is contrary vnto his helth S. Frauncys and saint Dominike had leuer that thou were saued in keping the gospell then dampned trustyng vpon thy workes. And it is better to be shamed here byfore the world the byfore God.

Iudi. xi.
Mar. 6.

But whate is it that thou haste promysed when thou madest thy profession? haste thou promysed that thou wylt not lyue after the promyse that thou haste made at thy baptesme? Thou saiest nay / But therfor saiest thou I am entred into religyon for the better to fulfill the promise made at the baptesme. Then when thou perceyueste that thou liuest worse in the monasterye / the thou didest whe thou were seculer / whie darest thou not take agayn the lyfe and estate wherin thou mayst worke better for thy helth without offendyng any persone but rather amende other? Or yf thou be entrid into religion for to seche the helthe of thy soule and findeste there more noise enuie drinkinge bankettes diuisions / hatredes then from whens thou camest thou maist

Howe it is that

maist alwayes sey I am come hither to amēd my lyfe. And I finde that I waxe daily worse therfore I wyll goo there I may amend my lyfe and serue god with more great rest of cōscience. Therfor I tell the that it is beter to lyue well in the world then yll in the monasterie and to trust vpon thy good workes.

Gala. 5. But thou must thi ke not to leue the cloister to haue libertye and carnal pleasure but one ly to serue god more frely as saith S. Paul. Geue not youre libertie an occasion vnto the fleshe. And none can gyue the better knowlege herof then thyne owne conscience when thou axest it counceyll for it deceyueth none but sayth alway manefestly the trouth.

Aa. 5. The worlde hath lykewyse his daungiers and his perylles and it is impossible to lyue in the worlde without synne. Therefore when the relygyous seyth that he may be. saued in his cloyster / let him abyde there although he haue there moche to suffre. But when thou perceyuest that in thy cloister thou workeste agaynst thy helth / thou mayst then retourne into the world without synne / & lyue accordyng to the gospell although that it be great shame byfore the world. For it is beter to obey vnto god / then vnto men / as saith S. Peter in thactes of thapostels.

¶ Howe it is that the monkes go not furward in spirituall lyfe but waxe oftēworse. The. xviii. Chap.

Vvyle

that the Monkes. fol. liii.



IL T thou know whie they
liue nowe sloughfully in the
monasteryes and wherfore
that there be so many that
wolde faine they were out?
This happeth for non other
cause but that they neuer en-
tered for that entent that they shuld haue en-
tered. One entreth there of necessite / to haue
his expēces? An other to become a great pre-
late. The thyrd to lyue ydely and to haue
good tymes. Many for vayne glory to be re-
puted holy / and deuout / to be honoured of
the comon people / or so in preachynge to
shewe them selues that they be wyse. None
taketh that astate with suche a spiryte & cou-
rage as sumtyme dyd saynt Franceis or saint
Benet. And therfor they profit nothing. But
the longer they be there / the more sloughfull
they waxe to do good. For to be ydell and
to be nourysshed delicatly dulleth vs & mar-
keth the flesshe rebell / so that they are the
more enclyned vnto lubricite vncleennesse ha-
tred enuye and slought then the seculars that
laboure with theyre hondes.

Some se the religious rede moche, pray /
sing / watche / goo wolward and were lycke
clothing. And this pleaseth them. They get a
pleasure to serue god in suche a sort. They
here say that euery body promyseth the king-
dome of heuen vnto the obseruaūtes / so that
they kepe well theyre rule / & by this meane

H. i. conceyue

Howe it is that

conceyue they spirite and courage, to learne this lyfe bycause they consider not whate thinge is promysed them yf they kepe well the promyses made at theyre baptisme. And after that they be thus entred into the cloister they here of none other thinge / they learne none other thinge but outward workes / as reading / singing / watching / fasting / & other lyke ceremonies. They knowe none other thinge but that the summe of all perfection and helth resteth in these thinges. So thinke they that they haue the principall part of all perfection and that they are sure to be saued whā with great vnlust & tediousnes thei haue accomplished and obserued these outward thinges. And bycause they thinke thus they abide hanging and trusting in suche thinges. And so come they neuer vnto the holy and blyssed spirite of S. Frāceys or of S. Benet.

They haue neuer experience howe it stōdeth with a spiritual hert, for they know not what thing they shuld do withinforth. They thinke that all lyeth in outward workes / & bycause they come not vnto the spirite therefore abyde they so coulde wery and slought full. And so recule they more bakward then they goo forward in goodnesse. And commonly when they haue lyued in theyr religiō twenty or thirty yere they are lesse worth / as vnto Purpōse of helth thē they were at theyr entre. For they haue nought gottē there but a good estimacion of thē self of theyr good workes

the Monkes. Fol. liiii.

workes supersticyon and ypochrise.

They haue not yet ones tasted the sobrie
te and lytell estymacion that the spirituall
person bereth in his hert of him self, for they
abide alwayes in the flesshe and in the lettre
of theyr rule and of the commaundementes.
And they do nought by loue nor with good
herte. And as long as they kepe thus theyre
ordre they are reprobued of god with the pha
risey in the .xviii. Chapitre of Saynt Luke.
For yf the lawe of Moyse and the Ceremo
nies which God him selfe did ordeyne might
iustifye nor saue none (as writeth Saint Pau
le the apostell in all his epistels) howe moch
lesse may a Mōke be iustified by his rule and
ceremonies whiche be institute by men. wher
fore we must serche all in the herte and in the
spirite wherby we may be iustified. For the
outward workes whiche we do without the
spirite be sumtyme called flesshe by Christ in
the Gospell. Suche flesshe profiteth nothing
it is the spiryte that quykeneth as Christe
saith. That is to say, All outward & forayn
thīges seme they neuer so holy yf it procede
not from the spirite fulfilled with faith and
loue. That is to say, yf it be not done by Cha
rite & loue ioiffully by the mocyon of faythe
and truste that we haue to God. All iuche
thing seme it neuer so holy or haue it neuer
so goodly apparaunce profiteth nothinge
• but rather hurteth & maketh an ypochryte.

Luc, 18.

Iohn, 6.

H.ii.

For

Howe it is that

conceyue they spirite and courage, to learne this lyfe bycause they consider not whate thinge is promysed them yf they kepe well the promyses made at theyre baptisme. And after that they be thus entred into the cloister they here of none other thinge / they learne none other thinge but outward workes / as reading / singing / watching / fasting / & other lyke ceremonies. They knowe none other thinge but that the summe of all perfection and helth resteth in these thinges. So thinke they that they haue the principall part of all perfection and that they are sure to be saued whā with great vnlust & tediousnes thei haue accomplished and obserued these outward thinges. And bycause they thinke thus they abide hanging and trusting in suche thinges. And so come they neuer vnto the holy and blyssed spirite of S. Frāceys or of S. Benet.

They haue neuer experience howe it stōdeth with a spiritual hert, for they know not what thing they shuld do withinforth. They thinke that all lyeth in outward workes / & bycause they come not vnto the spirite therefore abyde they so coulde wery and slought full. And so recule they more bakward then they goo forward in goodnesse. And commonly when they haue lyued in theyr religiō twenty or thirty yere they are lesse worth / as vnto Purpōse of helth thē they were at theyr entre. For they haue nought gottē there but a good estimacion of thē self of theyr good workes

the Monkes. Fol. liiii.

workes supersticyon and ypochryse.

They haue not yet ones tasted the sobriete and lytell estymacion that the spirituall person bereth in his hert of him self, for they abide alwayes in the flesshe and in the lettre of theyr rule and of the commaundementes. And they do nought by loue nor with good herte. And as long as they kepe thus theyre ordre they are reprobued of god with the pharisey in the .xviii. Chapitre of Saynt Luke. Luc, 18. For yf the lawe of Moyse and the Ceremonies which God him selfe did ordeyne might iustifye nor saue none (as writeth Saint Paul the apostell in all his epistels) howe much lesse may a Mōke be iustified by his rule and ceremonies whiche be institute by men. wherfore we must serche all in the herte and in the spirite wherby we may be iustified. For the outward workes whiche we do without the spirite be sumtyme called flesshe by Christ in the Gospell. Suche flesshe profiteth nothing it is the spiryte that quykeneth as Christe saith. That is to say, All outward & forayn thīges seme they neuer so holy yf it procede not from the spirite fulfilled with faith and loue. That is to say, yf it be not done by Charite & loue ioifully by the mocyon of faythe and truste that we haue to God. All suche thing seme it neuer so holy or haue it neuer so goodly apparaunce profiteth nothinge but rather hurteth & maketh an ypochryte.

H, ii.

For

Howe it is that

conceyue they spirite and courage, to learne this lyfe bycause they consider not whate thinge is promysed them yf they kepe well the promyses made at theyre baptisme. And after that they be thus entred into the cloister they here of none other thinge / they learne none other thinge but outward workes / as reading / singing / watching / fasting / & other lyke ceremonies. They knowe none other thinge but that the summe of all perfection and helth resteth in these thinges. So thinke they that they haue the principall part of all perfection and that they are sure to be saued whā with great vnlust & tediousnes thei haue accomplished and obserued these outward thinges. And bycause they thinke thus they abide hanging and trusting in suche thinges. And so come they neuer vnto the holy and blysshed spirite of S. Frāceys or of S. Benet.

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the Monkes. Fol. liiii.

workes supersticyon and ypochrise.

They haue not yet ones tasted the sobriete and lytell estymacion that the spirituall person bereth in his hert of him self, for they abide alwayes in the flesshe and in the lettre of theyr rule and of the commaundementes. And they do nought by loue nor with good herte. And as long as they kepe thus theyre ordre they are reprobued of god with the pharisey in the .xviii. Chapitre of Saynt Luke. For yf the lawe of Moyses and the Ceremonies which God him selfe did ordeyne might iustifye nor saue none (as writeth Saint Paul the apostell in all his epistels) howe moche lesse may a Mōke be iustified by his rule and ceremonies which be institute by men, wherefore we must serche all in the herte and in the spirite wherby we may be iustified. For the outward workes which we do without the spirite be sumtyme called flesshe by Christ in the Gospell. Suche flesshe profiteth nothing it is the spiryte that quykeneth as Christe saith, That is to say, All outward & forayn thinges seme they neuer so holy yf it procede not from the spirite fulfilled with faith and loue. That is to say, yf it be not done by Charite & loue ioifully by the mocyon of faythe and truste that we haue to God. All iuche thing seme it neuer so holy or haue it neuer so goodly apparaunce profiteth nothinge but rather hurteth & maketh an ypochryste.

Luc, 18.

Iohn, 6.

H.ii.

For

Howe it is that

For that God is a spirite he loueth nothinge but that which procedeth from the spiryt as he him selfe sayeth in the gospeil.

- Gal. 4. Saynte Paule oftymes calleth suche outward workes elementes that is to say cōmentes and entrees into Christiendome/as though he wold say that suche thinges are ordained and institute for them that begyn to take vp on them the Christianite. As the childrē of the scole lerne fyrst theyr. A. B. C. He war
- Col. 2. neth vs also that we suffer not our selfe to be deceiued & that we serue not nor abyde subiectes to suche elemētes/ but willeth that we shuld procede vnto the spiryt. For what profit shulde a scoler haue to abyde all his lyfe in his. A. B. C. & learne no ferther? No more profit bring the workes without the spiryte & faith. Moreouer our sauour Christ calleth
- Mat. 15. them mannes constitucyons saying. They honour me inuayne teaching doctrines & commandementes of men. Saint Paule also cal
- I. tim. 4. leth bodily exercitacyon/ that is to say thinges wherby our body is onely exercysed/ busyed & letted to do worse. They of them silues profit nothing vnto oure soules. For he sayeth/ exercitacyon or bodily labour is lytell thyng profitable /but mekenesse profiteth to al thinges. And this is bicause that we do it with the body onely & that therby our hert & spirite is not toured to God. Suche outward workes are moche mocked of the
- Esa. 2. prophete Esaie / where he speaketh in the persone

the Monkes. Fol. 16.

persone of God in this maner, Offre me no more sacrifice, Sence to me is abhominaciō, I wyll no more suffre the festes of the nexwe mone nor of the sabbot, nor other festes, My soule hath hated your calendes and solempnities. And agayn, Heuē is my seate, the erth is the fote stole of my fete, whate is the house that thou canst bild to me? And whiche is the place of my rest? My honde hath made all these thinges sayeth the lord God.

Esa. 66

But wherunto shall I take regarde but vnto the pore and contrite spirite and vnto the fearer of my wordes. He that maketh sacrifice of an oxe as he that slewe a man. He that killeth a shepe as he that brayned a dogge. He that offered oblacion as he that offered the bloud of a hogge. He that remembreth the ensence as he that blyssed an ydoll. They haue chosen all these thynges in theyr wayes & theyr soules haue takē pleasure in their abhominaciōs. wherfor I wyl also reherce their illusions & deceites. And I wyll bringe vnto the the thīges that they feared bicause I haue called & there was none that answered, I haue spokē & they haue not herd. Thinke well on these wordes you al that make such estimaciō of your Cceremonyes, festes, oblaciōs, fesiuges, & al other outward workes, for albeit that ye wyll say that all these wordes be spoken of Iues that abode obstinate in the lawe of Moyse, shal they not? yee, ought they not? Lyke wyse to be vnderstonde of all them

H.iii.

that

Howe it is that

that folowe the Iues in suche rites? As do all they that thiike to do great pleasure to God by theyre ceremonies / sumptuous byldinges / singinges. playng at the organs / sensinges / diuersitees of abytes / and a thousand other dreames / which thinges may be done by any enuious person proude person ye verely also by a murtherer or a thefe aswell as by a verey Christen. But to loue God with a good hert, to recognise his imperfection / to pray for his enemies to socoure by verey loue his Christen brother, to bere patiently and with a ioyfull herte all that God sendeth, these thinges can none do but that he is all holly gyuen vnto God. They that be suche be only verey religyous byfore God. For onely suche do fulfil the rule. For they do obserue it and kepe it ioyfully / and wíthe a wyll fre and good. But otherwyse when one doth all by constreynt & tediousnesse it is but a smal confort.

But that there be nowe so fewe religions hauing the verey feling of the spirite / this is for none other cause but (as I haue sayd byfore) forbicause that they entre not wíth suche a courage and entent as they shuld do & that they be not enstrusted as it aperteineth.

Therefore who so euer wyll entre into religion let him be ware aboue al thinges that he entre not vpon thintēcyon to deserue the kyngdome of heuen by his watchynges / fastinges / abstinences / prayers / singinges / readings

the Monkes. Fol. lvi.

dinges / and other thinges lyke. For yf thint
tent be suche / he trusteth in his workes / and
becometh an ypochrite. And the more he
doth of suche workes the more great ypo
chrite he becomyth, And so abydeth he al
wayes a marchaunte with God for he serueth
for wages. But yf thou wilt entre into religi
on thou must do it for the loue of God be
cause god hath made vs his chyldren for to
thanke him agayn & to fle the synne whiche
reineth amōg the wordly, For he that doeth
thus he thinketh that he can neuer do seruice
ynough vnto God for that he hath receyued
alredy, for loue knoweth no measure. He la
boureth not for to get the eternaall lyfe as
the marchaunt for his wages / but onely to
gyue thākes of the goodnesse that God hath
done vnto him alredy bycause that he bele
ueth & knoweth of trouth that he is the chyl
de of God and his heyre.

And therefore when any hath the faithe
wherof we haue byfore spoken he is to be
prayed that by thankfulnesse doth separate
him selfe from the worlde for to fle the daū
gyers therof. For the world hath a thousand
occasion to synne / principally for yong peo
ple. Vherfor this is not a thyng to be dis
praised that a person yelde hī in a good reli
gyon to amēde his lyf. But yf one find nowe
in the Monasteries more debates, drī kinges,
bāquettes, pōpes, hatred, enuie & ypochriste
thē in the world it were moche beter to aby

H. iiii. de out /

Of parentes

ye or yf one be entred to voyde out rather then to learne there to hauntsuche lyfe / not to waxe worse.

2. Tes. 3

1. Cor. 5

But thou maist saye, I haue made professiō and promesse, I must abyde. I haue sayd byfore that none is bounde to holde, ye that none ought to hold any promyse that is contrary vnto his helth. Herken to this that saint Paul sayeth, Vve commaunde you bretheren by the name of Iesu Christ that ye withdraw your selves from euery brother that walketh inordinatly & not after the institucion which yereceyued of vs. And agayn, If he that is called a brother amōg you be a fornicatour or couitous or a worshipper of ymages or a rayler / or a dronkard / or an extorcyonar / with him that is suche see that ye eate not. And in an other place, God hath not called vs to lyue in stryfe and discencion but in peace and loue.

¶ Of parentes that myll put theyr chyl dren into religion.

The. xix. Chapit



ERE muste we warne the parentes that they be ware to put theyre chyl dren into religion without aduice whiche they do often bycause they seche more theyr owne profit then the helth of their chyl dren. For some do it bycause they haue many chyl dren / and to thintēt that they may
mary

that wpll put. fol. lvi.

mary the other more rychely they put one or ii. hauing some bodily imperfection into religion. Some also do it to haue honoure by theyr chyl dren by cause they be made mōkes prestes or prelates. Other do it by hope to be holpe and socoured of theyre chyl dren.

Behold howe that by suche meanes there be fewe that entre into religyon with suche intēciō as I haue sayd aboue. Hit is not to be praysed but greatly to be dispraysed whē by suehe occasion any intreth into religyon. Therefore shuld the parentes se fyrst whether theyre chyl dren were enclyned therunto or not / & whether they dyd desire it or not / & for whate cause they desired it. For yf they be not enclyned therūto whie wylt thou lese thē as though none mought be saued in the worlde.

Howe dyd men byfor that Monkes came into the worlde? And why were not thapostles monkes? Ye why were ye not Monkes your selues that wolde so haue your chyl dren? God (as sayeth saint Paul the apostle) loketh on no mannes person whether he be monke or secular man or woman nobyll or ignobyl. But he onely is agreabell vnto god that loueth him with all his hert be he housholder or preste / religyous or lay it is all one to him. And as saint Peter sayeth in the Actes of thapostels. There is no respecte of persones byfore God.

Act. 10.

And in these thinges are manye tymes

H.v.

moche

Of the lyfe

moche gyltye the religious that wth the fayre
wordes drawe yought vnto theyr cloysters.
Some tymes the chyl dren them selues becau
se whē they se the religious sing, reade, pray,
watche knele/ auale theyre hedes & do suche
lyke thinge they este me that to do suche thin
ges ys an holly lyfe. And get a wyll to do ly
ke wyse. And whē they haue byn there a yere
they repent that euer they there entred, for
they haue not the spirite that may comfort
them/ and to auoide they are ashamed/ and
so make theyr profession agaynst theyr wil.
And euē as they began with a cold courage/
so abode they comunely cold and chaūged
from God. Vvherfore it w^{re} wel done to ab
steyne him selfe from makinge of suche pro
fession vnto thage of. xxx. yeres/ as byfore
tyme none was sacred a preste byfore thage
of. xxx. yeres ī which tyme one might
proue him selfe whether he myght
kepe his rule or not, for we se ma
ny yong people promesse
chastite but fewe can
kepe it.



Of the lyfe of Nonnes and
Chanonesses. The
xx. Chapi
tre.

One may

of Nonnes. Fol. lviit.



NE may se nowe a dayes many Monasteryes of Nonnes in the whiche they singe and reade moche. And this I merueyle at from whēce comyth theyr singing. For seyinge they vnderstonde not what they singe, I can not tell what profit it comyth to. For saint Paule defendeth to sing in the church (that is to say in thassembles of the Christen) but in a tongue that al may vnderstonde. Then the singinge of Nonnes / can not be agreabell vnto God seying that they do not vnderstonde it. No maner spirituall ioy can they take therby nor none amēdemēt but do all by constreynt of theyre rule and a gaynst theyre herte many tymes sechyng nothing els but vayn glory. Moche better were it for them to reade theyre houres in a language that they vnderstode, for when the spirite is not adressed vnto God the singing or reading profiteth nothing, for yf singing without vnderstōding pleaseth God the byrdes / lutes / herpes, & other instrumētes shuld moche please God. Thē whē any singeth without vnderstōding it profiteth him lytell & therefore it were moche better that the Nonnes and other religious dyd reade and singe theyre houres and theyre spaulter in theyre comune langage. Paula and Eustochium & also other ladyes of whome writeth Saynt Hierome dyd reade in theyre tyme theyre service

I.co.I4

Of the lyfe

seruice in the latyn tongue but that was by cause they dyd well vnderstond it. And here by is it nowe come to passe that our Nonnes singe and reade in latyn and moſte for vayne glory bycause they vnderſtonde it not. They thynke that the latyn tongue ſoundeth more pleaſauntly bifore the world. Nowe is there a thing in the lyfe of the nonnes moche to be dysprayed and that which is contrary to the Goſpell / hit is that they are ſo ſumptuouſly clothed and appareyled. It was the cuſtome of olde tyme (which I do not approue) that ſuche religyous wyemen went bareheded & bare necked and ſo came to church. This maner hath the biſhoppes wiſely reprobued and chaunged / and haue ordeyned that they ſhuld come to church theyre hedes couered lyke other wyemen. Thus when any yong woman promiſed chaſtite the biſhophe couered her hede and her necke to thintent that they ſhulde not be ſeen and that none ſhulde couite her. And bycause there were then no monaſteries ſuche virgyns kept them ſelues in the houſes of theyre parentes and went not out but with theyre parentes that onely for to goo to maſſe or to the ſermon / or to viſit the martyres in pryſon. One might lyghtly knowe them by the clothe that they bare about theyre hedes and neckes.

After this Marcellia and Paula did enter pryſe to bilde a monaſtery at Rome for that ſuche virgyns dyd not lyue without daunger
in the

in the houses of theyre parentes. Thus hath the cloisters of Nonnes taken theyre begynnyng whiche were wont to get theyre expenses by the labour of theyr hōdes. They sang not as do Nonnes nowe a dayes but reade psalmes workyng. Thus serued they God in all obedience/chastite/labour simplicitie/& mekenesse/Theyre raymēt was simple to dyspyse the world. Theyre hedes were couered to thintent that they might see noman & no man them. But nowe (God amende it) all is toured to pryde in suche maner of blasfemye facyon and costly in all theyre appareill & lyuyng whiche was gyuen them in token of sobriete/chastite / and mekenesse / so that I can not see whate holynesse there is in the nones lyuyng as it is nowe vsed in the worlde. It is more agreabill vnto the world then vnto God. For simplicitie contemptibylite/povertie and humilite whiche God requireth is nowe bannished and reprobued. All is toured into pryde excesse and costly appareill as though in these thinges lay parfayt spirituallite and holynesse of religion.



¶ Of the Cloysters of Syfters/
and of theyre lyfe.
The, xxi, Chap.

There

Of the Cloysters



Here be also diuers Clōy-
sters of Sisters whose lyfe
semeth to be mor accordig
to the Gospell / For to la-
boure with theyre hondes &
to helpe one an other by lo-
ue is a Christen lyfe. And S.
Paule boasteth him selfe in his epistels that he
hath gotten his expences in the labour of his
hondes exorting vs strōgly to do lykewyse.
As vnto the Thessalonians / we haue not (say-
ieth he) eaten our brede for nought and wi-
thout getting of it. And heryn is better the
lyfe of Sisters then of the Nonnes for they
are alwayes diligēt in theyr labour as in spī-
nyng / kneting / washing / and other lyke oc-
cupacyons . So shulde all persones do, for
to be ydell and to be worthe moche is im-
possible. And (as saith saint Hierome) there
is nothing worse in a good purpose then y-
delnesse. And therefore they of Egypt wolde
receyue none to be a monke yf he were not
ready to gayne his expēces in labouring. S.
Austyn holdeth them for heretikes that saye
that religious shulde not labour.

But whie are all the religious at this day
so corrupted and dissolute but bicause they
are become so ryche that they wyll no more
labour. wherfore to be moche ydell to eate
and drinke delicatly / to haue all maner of
ease and yet to abide in goodnesse, is a thing
impossible, wherfore when the monasteries
shalbe

of Syfters. fol. lviit.

shalbe empoueriffhed agayn the Mōkes wil
 begynne to laboure with theyre hondes / &
 then wyll the religious wake better. For bo-
 dely laboure is cōmaunded to all perſones
 by the cōmaundement that God gaue vnto
 Adam when he faide, In the ſwet of thy face
 thou ſhalt eate thy breade. Lykewiſe ſaith
 the ſcripture that he that laboureth not ſhuld
 not eate. Hereby may ye ſe wherby it cometh
 that the religious & preſtes be ſo corrupted.
 This is by none other cauſe but that they be
 ydell and haue to moche good wherby all
 humilite & ſimpleſſe, that was in Ieſus Chriſt
 and his apoſtels in them is holy peryſhed
 and quenched. But yet is there an imperfec-
 tion among theſe Syſters moche to be dyſ-
 prayſed / it is that they laboure to make to
 ſumptuous and pompous edifices / Monaste-
 ryes and Chapelles / wilbe eaſely lodged /
 and are to ſuperſtitious in garnyſhing with
 greate coſt theyr Chapelles and aulters ma-
 king ſumptuous aulter tables aulter clothes
 courteyns and other thinges lyke whiche is
 al nothing but pryde pompe and concupiſ-
 cēce of the yien. As ſayeth ſaint Iohn, And al-
 beit that ſome do it, of a good entent thin-
 king by ſuche thinges to do greate ſeruice
 vnto God / yet is it all nought els but abomi-
 nation byfor him / he ſetteh not by ſuche thi-
 ges. As witneſſith the prophete Eſaie. For
 he loueth all ſimplicite humilite and pouer-
 tye aſwell outwarde as inwarde as he hath
 ſhewed

Gene. 3.

2. Teſſ. 1

Iohn. 2.

Eſa. 66

Of the Cloysters

Luce. 9.

shewed in all his conuersacion & doctrine. And this knowe ye my dere systers and ye al so my religious bretherē that ye robbe from the poore all the goodes that ye dyspose & spende vpon suche pompous buyldynges and ornamentes of your Chapelles for whē one entreth into your monasteries one can se nothing lyke vnto pouertye of Iesu Christe which had not wher he mought rest his heed. But cōtraryly your monasteries seme rather the Palaces of kynges or princes then houses of hospitalite to harbour your selues & your poore nedy bretheren. Remēber ye not that God wyll requyre the bloude of the poore of your hondes bicause they dye for hunger by your outrage. There is nothing that planteth couytyse in the hertes of the religious & that maketh them begge but this superfluyte and outrage for without these thīges here it were no nede to begge they might get honestly theyre expences in the labour of their hōdes and myght do almesse holsomly of that that they shulde haue superfluous / for they shulde fynde workeynough. And vnhappy were he that coulde not get his expenses / for all the worlde wolde take pleasure to helpe them to get it. & to se theyre holynesse in peafible simplicitie and conuersacyon. So truly shuld they lyue pleasing god and according to the doctrine of the gospel. But one might saye whate shulde they do if any misfortune happened vnto them as of pestilence or of other
other

other thinge? I answere you that it is a demaund of vnbeleue. Thinke you that God wolde leue them in daunger? I certifie you that in suche a case he shuld not thinke him selfe happy that mought not assiste and ayde them for the lord wolde moue the hertes to do it.

For he neuer leueth his true seruauntes and chyl dren in daungeryf they trust in him. But nowe when one seith theyr sumptuous edifices so manyfold garnishinges of aultres & ymages courteyns of silke & gold & many other costly thinges whiche truely represent nothing but vanite vnto spiritual hertes one can in no wyse take pleasure theryn albe it that the worldly make moche therof & prayse it moch by cause they know but the fleshe and lettre whiche sleyth.

¶ Howe man and wyfe shall lyue to gyther a doctrine after the Gospell. The. xxii. Chapitre.



V R E sauoure Christ hath comaunded nothig so streitly as to loue one an other ye also to loue our enemies as it is wryten in saint Mattheu where he sayeth. Loue your enemyes. Then how

Mat. 5.

moch the more shuld the man and wyf loue the one the other whiche are but one body. Saint Paule teacheth that the men shall loue

Ephe. 5

I. i.

theyre

Howe man and wyfe shall

theyr wyues. But (alas) there ar but fewe that knowe how they shall loue the one the other. For yf thou loue thy wyfe onely bycause she is thy wyfe and bicause she serueth and pleaseth the after sensuall appetite of the fleshe in beautye/noblesse/richeffe/and suche lyke this is no loue by for god. Of suche loue spe keth not saint Paul, for suche loue, is among harlottes ye among brute bestes. But thou shalt loue her bicause that she is thy syster in the Christen faith & that she is enheriter to gyther with the of the glory of God, and by cause ye serue to gyther one god bicause that ye haue receyued to gyther all one baptesme and semblable sacramētes. Thou shalt also loue her for her vertues/ as shamefastnesse/ chastite/diligence / sadnesse / pacience / attemperaunce/secrese/obedience/and other gostly vertues albeit that she be poore of a small lynage and foule. For ye may not loue the womā but that is in her that is to say vertues and the grace of God. Also thou mayste not hate her/ but thou must hate the imperfection that is ī her/as her vices detraction/lacke of shame lacke of chastite vayne and ydel wordes/gloutony / dishoneste / sloughfulness/wrath/pryde & other vices. Lyke wyse shall the woman loue or hate that that is in the man. The man shall reprove his wife by good maner when she shall make any faute without hating of her hauing alwayes pacience with her as with a frayle vessell/as teacheth

cheth saint Petre. Vvhen suche a good and
 holy loue is bytwene the man and wyfe thē
 shall the man be the hede and the womā the
 lesse. The wyfe shall willingly serue her hus-
 bande as her lorde. The man shall loue his
 wife and honour her as his owne body. For **1, Pet. 3**
 although the man be the hede he may not
 therfore suppress and dispyse his wyfe but
 must diligently defend her & kepe her from
 euill as his owne body / he shall more enfor-
 ce him selfe / that his wyfe loue him / thē that
 she feare hym. He must loue her as God hath
 loued vs while we were yet hys enemyes &
 yet enfect with oure synnes. So shall the hus-
 bond loue his wyfe / albeit that she be foule
 or difforme / he shall not be hard or cruell
 vnto her but shall support her patiently &
 shall warne her swetely. For yf thou be hede
 whie wilt thou hurt or dispyse thy body, that
 is to say thy wife. **Eph. 5**

The man shall defende warne teache &
 cōduyte his wyfe, takīg hede that she clothe
 not her selfe to sumptuously and pompe-
 sely and that she were no Iewelles / for vayn
 glory. For wyme be naturally gyue vnto su-
 che folies & braguery & pryde. It is not ex-
 pediēt that a christē womā shulde appareill
 her outwardly as dothe paynēs for scarcely
 is she the wife of one mā alone that so costly
 doth appareil her self outwardly aboue her
 estate. Also they that do so gyue vnto many
 occasion of euill desires. And seīg thou hast

Howe man and wyfe

whye wylt thou go so to please other, Heryn shall the man be the heed and lord ouer the woman and shall defende suche superfluyte and vayne glorye in his wyfe. He shal teache her and exhort her that she do her dilygēce to please by vertue and holy conuersacyon and not by Iewelles & costly appareyl. For with suche thinges do the most folysshe wy^m men of all garnyshe them selues.

Therefore shal the husbond take hede that the wyfe kepe measure herin. Then shall the wyfe obey vnto her husbond as vnto her so^uereyne/ and shal loue him as her owne body shall honour and feare him as her lorde. For so was Sara subiecte vnto her husbonde Abraham and she called hym her lorde, as I, Pe. 3. writeth saint Petre. So dyd Monica the mother of saint Austyn honoure her husbonde. And when he was wrothe or dronken she tēted hym not/ but after that it was passed she warned him of it by swete wordes. So shuld all good wymen do vnto theyre husbondes.

Thus shall there be no sensuall or carnal loue in the state of maryage but a godly and a spirituall. Then shall both man and wyfe helpe the one the other for to get theyre expences. The woman shall take care for that that must be done with in the house/ and the man without. For suche a lyfe is moche pleasaunt vnto god, as it is writen in Ecclesiastes in this maner. In thre hath my spiryte had pleasure whiche are approued byfore God and

Shall lyue to gyther .fol. lxiij.

and man. The concord of bretheren / the loue of thy neyghbour / & the man and wyfe wel agreing to gyther among them selues. Suche a lyfe in maryage is pleasaunt vnto God for he hi selfe did institute mariage in paradise.

The man shal alwayes attribut somewhat vnto the woman for she is a frayle vessell. They shal lyue sumtyme also in chastite with one purpose and accord to thintēt they may fast and pray.

It is also alwayes beste that in mariage the lyke take the lyke. For yf a poore man take a ryche or nobill woman / she wold be the heed / and that is agaynst the teaching of saint Paul. And yf the pore maydon take a ryche and nobill husbond she is not felowe to him nor lady of the house / but a seruaunt for he knowelegith her not for his wyfe / but holdeth her as his seruaunt and drudge. And this is lyke wyse agaynst the teaching of saīte Paule. For by suche meane the woman hath not gotten an husbonde but a tyraunt and a violet lord. Nether was Eue made of the fete of Adam but of his syde. Neuerthelesse whē the ryche is ioyned in mariage with the pore and loue well the one the other after suche maner as I haue seyde so that the man be alwayes the heede and that he dyspyse not his wife it is a christē life be they ryche or poore nobill or vnnoble. For in this mater the wil of God is more to be considered then pouer ty or riches.

Howe the parentes

Howe the parentes shall teache
and gouerne theyre chyldren
after the Gospell.
The. xxiii. Chap.



Nothing in all Christendome
ys so necessary as to teache
and gouerne the chyldre / as
it apperteyneth. For for de
faute of gouernaunce of the
comyth all euylles in to the
world. And of tymes it is the
faute of the parentes that the chyldren be
mought bicause that they kepe not the selues
fro geuig the euyl ensample which is a great
and dangerous synne. This is the cause of
the moſte part of the synne that be done in
the world / wherefore it behoueth that the pa
rentes take good hede that they gouerne their
chyldre well & craftely from the begynning
of theyr yought. For heryn may they do ser
uice moche acceptable vnto God.

The first shall the parentes do theyre dili
gence to make theyr chyldre to learne good
maners. And for to kepe the from stamering.
lyſpyng / & pronounſyng theyr wordes by
halfe / which vice comyth ofte tymes by theyr
nourices whiche ſpeake ſo to the chyldren
and whiche ſpeche thoſe children learne &
ſolowe. And this that they learne ſo in youth
can they ſcarcely leue. Ye muſte alſo take
good hede that no body make them a frayed
of any

Shall teache.

Fol. lriii.

of any thing in theyre youhte . For they be
sumtyme fercfull all theyre lyfe after. And
when they be come to the age of vi. or . vii.
yeres at the vttemost / let one send them to
the scole to some good man that feareth
God.

Theyr parentes shal often enstruete them
of God, howe that Iesus Christ verey god &
verey man died for vs on the crosse and howe
that we shall haue an other better lyfe after
this lyfe here and howe that God hath made
and created all thinges and that all that is in
the world belongeth to him / and howe that
he lendeth it vs for to lyue with all & to vse
it wel. And howe that it is he that nourisheth
and enteteyneth vs. And howe that we must
truste and stycke vpon him / and that he wyll
kepe vs well from all euylles , And so shall
they enstruete them by lytell and lytell vnto
the faith and trust in God. And howe that
God is theyre father and they his chyldren /
as we haue shewed byfore.

Vvherfore is moche to be playned the e-
uyll custome that is among the Christen, that
they ronne into so ferre contreyes on pelgri-
mages and leue theyre chyldren and meynye
at home without hede and gouernour.
It were a thousand tymes better that they
abode at home, and learned theyre Chylde
in the lawes of God. For God requireth
not that we shulde goo on pelgrimages, he
neuer commaunded nor praysed them.

I.iiii,

for it

Howe the parentes

1. Tim. 5

for it is nothing but al incredulite and lacke of faith that maketh vs to ronne here & ther & to seche God in one certayn place whiche is lyke myghty in all places. But God hath commanuded all his people to gouerne and teache theyre chyldren and theyre maynye/ as writeth saint Paule vnto Timothe saying. If any one take nat charge and care for his owne & principally for his maynye, he hath renyed the faith/ & is worse then an infidele or paynyme. Vwho is he that wold not tremble hering these wordes of this holy apostel O ye fathers & mothers masters and mastres take these wordes into your hertes for it is great perill to be worse then a paynime and to renye the fayth.

Take good hede what seruantes ye take into your house. For your chyldren of tymes wyll become lyke vnto them. Take also good hede that your my any tel no vile tales singe no vile songes / nor speake no foule wordes for that doth moch corrupt the children, ye muste also be ware that ye do not aray or clothe your children pompuously to flater them or to make to moche of them she wing them to moche foly she loue. For whe ye gyue them to moche of the brydell ye can not after ward chastice or reprove them. It is expedient also that ye take hede, that ye clothe not your selues to sumptuously, for yf the parentes do it, It profiteth nothing to kepe the chyldren from it. Eor the chyldren wyll learne

Shall teache. Fol. lxxiii.

learne it of them selues by the euyl ensample of theyre parentes. For when they see theyre parentes do it / they thinke it is no sinne / notwithstandinge that there comyth of hit great sinne and moche euyl. Let not your chylde runne wher he wyl but knowe alway where he is, and who is with him or in his company and what thinge he doth. Se that your chylde haunthonest games I say not tryche or nobill games / but of good maners, and that they be therto wel instructed. Suffer not your chylde to go to weddinges or banquettes for now a dayes one can learne nothing ther but ribaudrie & foule wordes. For if it be so that thou wilt nat suffer thy chylde to come into a place where he may be in daunger to take hurt of his body? How moche more art thou bounde to kepe him from comyng ther where he shuld slee or hurt his soule. Thou sendeste him to the weddinges / where thou knowest well (as the worlde goeth nowe a dayes) that it is lykely that he shalbe hurt in his soule by heringe of suchewordes that he shall with great difficultye be made hole / & yet thou wilt not kepe him thence. O world without witte.

Thou muste take hede to whate vices thy childe is most enclined whether it be to couetous pryde or other vncleynesse / and according therunto he must be warned and kept. Thus shalt thou do thy diligence to applye him to vertue in tyme whyles he ys yonge for

Howe the parentes

then mayst thou bend applye and conduyte him as thou wylt. And yf thy chylde be naturally enclyned to any vertue / thou shalt do thy diligence to interteyn him and to auauance him therin. Thou shalt also knowe that in the men chyl dren there reyneth comunly other synnes then do in the doughters. In the doughters reyneth moſte pryde of beautye and of rayment. In the boyes ſlouth drunkenneſſe / and harlottrye. So behoueth it that a good father / and mother conſider diligētly to whate thinge theyr chyl dren are moſt enclyned and to conduyte & warne thē therin. The parētes ought alſo to beware that they be not to hard and rigorous vnto theyr chyl dren to thintēt they make them not rebelles diſobedient and fugytyues and then rynne they away vacaboundes by the countrey as many do. They ſhulde cauſe them to learne an occupacyon wherunto they ſhulde haue moſt courage & apte intent which ſhulde be laufull without fraude & wherby they might honeſtly get theyr expēces in tyme coming. This ſhulde be done in tyme before they be gyuen to the ſcoles for we ſe comunly that clerkes wyll put them ſelues to no craft but become men of warre. And although that thou be ryche thou ſhalt alwayes make thy chyl dren to learne an honeſt and laufull occupacyon. for in ſo doyng they occupye the tyme of youth well. and kepe them ſelues from drunkenneſſe haſarding and fightyngs
and

Shall teache.

Fol. lxxv.

and from other mischeuous busynesse. And yf by ony chaunce they come to pouertye it is good that they can some craft wherby thei may get theyre breed. And yf it happen not vnto them yet shall they alwayes do sum what that they thereby may the better helpe the pore, for after the scripture none may be ydell. For labour is a penaunce enioyned vnto all the worlde, not of man but of God, after that Adam had synned. And he that laboureth not shulde not eate after the scripture. Moreouer at the festfull dayes thou shalt bringe the chyldrē to the church to here the sermon, And whē they shalbe come home thou shalt axe them whate they haue kept in memory of the sermon. Then shalt thou admoneste them to lyue well and to put all their hope and truste in god rather to dye thē to do any thinge that is agaynst the wyll of God.

Gene. 3.
2. Tes. 3

Thou shalt also teache them the Christē faith after the maner aboue declared, exhorting them to pacience / charite and hope in god. And principally thou shalt learne them the contentes of the prayer of oure sauoure Christe called the Pater noster / and that in theyre moder tongue / that is to say / howe they haue an other father in heuen of whome they must loke for all goodnesse & without whom one can haue no goodnesse. And how that we may seeke nothing ī al this lyf ī al our workes.

Howe the parentes

workes and in all oure ententes but the honour of this heuenly father. And howe they must desire that this father wolde gouerne al that we do or desire. And howe that we must submyt all to his holy wyll. And howe that his wyll can be but good/and helthfull. Finally howe that aboue all worldly thinges they be myndfull of the contentes of this prayer, & set most by it of all other prayers. And for to do this the better thou shalt kepe them from reading of all wylde stories / of bataylles of loue/and other fables. Thou shalt bye them holosome boke as is the holy Gospel/the epistels of the holy apostels. Ye and in conclusion both the newe and olde testament/that is to say the holy byble in language that they may vnderstōd / and also this present boke. And thus thou shalt do to thintent that thy childrē may aceustome and learne them selues in the holy dyuine scripture and drinke of the swete fontayne whiche is descēded from heuen. And by suche meanes mayst thou poore out good water whē they shalbe old. For yf thou be careful and doest great labour to get thy chyldren theyre bodily expences as thou art bounde how moche more art thou bounde to get them theyre spirituall expēces of theyr soule which is made after the similitude and ymage of God. And the more that the soule is worthyer then the body/ the more greater care muste thou take to learne him his helth.

But

shal teache.

Fol. lxxvi.

But what meate is better to nourishe the soule then that of the Gospel & of the holy scripture the whiche onely is the nutriment of the soule. Thou hast kept the body of thy chyld from fyre & water when he was yong whie wylt thou not nowe also kepe his soul from perill. It were moche better to be care full in this mater, thē to rūne to Rome or to seint Iames or elles where on pelgrimage. For (as I haue sayd) all this is infidekite, for thou hast thy helpe of God as ready at home as els wher and yf thou pray him with a sted fast faith nothing doutyng. As sayeth saynt Iames. And yf thou find not God in thy hert thou shalt find him nowhere. The parentes can do no greater seruice to God, thē to teache and learne wel theyr chyldren. For herin lyeth greate vertue. Hereby may one please God singulerly. Ye parentes also be ware that ye gyue not to moch money to your children. And that that ye gyue them take hede howe they spende it & wherupon. And when they brynge any thyng home that is nat yours or yf that they report any newes of detraction/ye must sharply reprove them. And when thou wylt do any almesse byfore thy house thou shalt do it by thy chyldrē to thintent that they may learne to serue the poore. And when they haue stryued the one agaynst the other thou shalt cause thē to come forth in the euening to axe the one the other mercy and forgyuenesse. And lyke wyse shall they haue

Iaco. I.

Howe the parentes

do when they haue offended or angered their parentes . Thou must bewell ware that thy chylde growe not.vp into partinacite / rebellion / or incredulife. And that he be no fighter nor stryuer. and whē thou herest thy chylde swere / curse / ltryue / fight / lye or speake any foule wordes or synge any rybaude songes thou shalt reprove him sharply. The parentes shall alwayes laboure that theyr chyldre shall rather feare them for loue and reuerēce then for pnisement and feare. For chyldren that obey vnto theyre parentes for feare of beting they feare them no lēger then the stripes and beting endureth . As all they that serue god for feare of paynes they serue him no longer then the paynes or tribulacyon endureth And after that they be deliuered they retourne agayn to theyr olde sinnes . But the children that feare theyre parentes by dilection abide alwayes obediēt by that same dilection. The parentes muste bewell ware that they stryue not the one agaynst the other / that they swere not & that they speake none in ordinate or dishonest wordes principally by for theyr chyldren / for when they learne any unhappynesse in youthe they shall with great difficultye leue it in theyre age.

Ye may neuer shewe your selfe sorrowfull / wayle nor make complaynte byfore your children for losse of any erthly goodes or bycause ye haue not good gaines. For when they here you playne for suche thinges they

Shall teache. fol. lxxvii.

they get a desire and a loue of tēporall thinges so that they take pleasure in nothing els but in temporal richesse and haue sorowe of nothing but for the losse of suche thīges for they learne it of theyre parentes. The chylde foloweth nothing so moche as that whiche he seeth his father mother and other fren^des do.

Fynally thou must marke verey diligētly whether they haue desire or wyll to be married at the state of mariage or not. And as ye perceyue it so muste you incontinent helpe them and care for them that they may make a good mariage. As Abraham was carefull for his sonne Isaac And forbicause that the parentes be many tymes not careful in suche case it comyth to passe that so fewe come chaste to the state of mariage/that theyre chyl^dren be often deceyued and that they haue shame dishonour and sorowe of theyre chyl^dren.

And this is moſte the faute of the parentes whiche be more carefull for the bodyes of theyr chyl^dren then for theyr soules And therfore they wyll in no wyse that theyr chyl^dren be poore but seke rather to mary them rychely then helthfully/ and axe more for temporal goodes then after vertue good maners and goodes spyrituall.

And for to make them haue good tymes they make them many tymes prestes or religious.

And so for to prouide them of the ease of theyre bodyes they are oft tymes cause

Of the lyfe of the comune

cause of the euerlastyng payne of theyr soules. For none ought to be brought in vnto the state of presthod / except he be fyrst chosen to some office in the cōgregacyon & that bycause that we mought se what lyfe that he ledith. This thinge complaineth saint Austin in the boke of his confessions in the secunde Chapitre / that his parentes were not careful for him in this mater.

¶ Of the lyfe of the comune Cytisyngs or houlsholders.

The. xxiiii. Chap.



In al the world there is not a more Christen lyfe / nether more accordaunt vnto the Gospell / then is the lyfe of comune Citesins or houlsholders whiche by the labour of theyre hondes and in the swete of theyre vyfage get theyre brede and expences, for saint Paule reioyseth that he gayned his brede in the labour of his hondes. And herebuketh the ydel wedwes that ronне about playng from house to house.

Vvherfore it were moche better among the Christen that euery one were set to some occupacyon / and that we shulde not suffer so many yonge and strong persons to begge theyr brede / but rather cause them to learne some occupacyon. And yf that all yong prestes / Monkes / and religyous / dyd lyke wyse
it were

I. tessa²
And. 4.

it were nether synne nor shame, wyll they be better then saint Paule was and the other apostels? we se nowe a dayes that they be for boden to worke which is manifestly appostasie and against the Christen faith. It becometh none to forbid the to labour although he were an angel of heuen / moche lesse man / The monkes also were wont to labour in olde tyme. It is plaine that there be to many prestes and religious in the worlde by half. And seing prestes wyll nat labour / then yf al the world were prestes who shuld labour the erth? i cannot tell whate holynesse there is nowe a dayes in the lyfe of prestes or monkes aboute the lyfe of the housbōdman. The husbandes lyfe is better nowe after the Gospell then the lyfe of a great part of prestes monkes or freres. For all prestes monkes & freres whiche haue none office that is necessary vnto christente do eate vnrightuously the goodes of the pore / and are called of Christ in the Gospell / murtherars & theues.

Gala. i.

Ioh. io.

But let vs shewe vnto the householders howe they shall lyue holisomely. For it becometh that they also know howe they shuld lyue.

The householders shall first (whether he be husband / craftes man / or marchaunt) kepe the rule that God hath gyuen in the Gospell that is to say that in all his marchaundye & in all his busynesse he do to an other as he wold be done vnto not seking his owne pro

Math. 7.

K. i.

fit

Of the lyfe of the commune

fit to the hurt or dammage of an other. He shall neuer dispraise his neyghbours goodnes but wissh he hī as moche good as he wold haue him selfe. Thus commaundeth vs saint Paule that none oppresse or disceyue his brother in any maner bicause the lorde God is vengear of all suche. for we be all bretheren and mēbres of one body. Therfor thou shalt be ware to striue and to moue any maner of dissention with thy neyghbour be he riche or poore/noble or vnnoble/ for we be all lyke nobill bifore god/bicause we haue all togyther one father. For saint Paule saieth ye are all one in Christ. And therfor shal none dispise the poore / nor caste his pouertye in his teth/ but shall socoure him with his goodes and confort him alwayes in his pouertye. If thy neyghboure or Christen brother be sike and poore thou shalt oft go to him and confort hym dystrybuting to hym of thy goodes accordyng to thy power. Thou shalt be redy to serue him & to gyue thy life for him/ as sayeth saint Iohn, Hereby knowe we the loue bicause he hath gyuen his lyfe for vs. And we ought also to gyue our lyues for our bretheren. And yf thou haue nothing to gyue vnto him/ thou shalt gyue knowelege therof vnto them that haue / and shalt exhort them to socoure this poore person. By foretymes it was accustomed to gyue knowelege to the pastor or curate of the churche which dyd soure the pore with the treasure of the churche/

I. tess. 4.

Gals. 3.

I. Ioh. 3.

che/wherof was made mēcy on in the lyfe of
saint Laurence / and of saint Gregory / and
whē there was no more the hysshop toke the
chalices and the other vessels of gold and sil
uer/brake thē and distributed the price ther
of vnto the poore, The bishopes also were
wont to warne the Cytelins that they shulde
gyue him knowelege whē any were diseased
or sike. But nowe (God amend it) it is all o
therwylse the Byshoppes take care of no su
che thīges the treasure of the church is spēt
in gyldīng of ymages / in funding of great
prebendes/in byldīng of tabernacles/in co
itly auter tables / and suche superfluous pro
digalite. And thus are the poore membres of
Christ depryued of that that to them apper
teyneth. O worlde blinde and Idolatrous.
The poore were not wont byfore tyme to
axe almesse, For they that were stronge were
compeiled to labour / and the olde impo
tent poore wedowes and orphantes were
kept and susteyned of the table of the poore
which they called the treasure of the church
As teacheth saint Paule vnto the Corinthiās
counceyling them to assemble a treasure for
the pore. This was also institute of thap
postels to thintent that the infideles that we
re cōuersaūt amōg the Christē shuld nat moc
ke the christen whē they sawe them haue dis
ease sayng that there was no Charite among
the Christē/bicause they dyd not socoure the
one the other, therfor they axed none almes
k.ii. (all that tyme.

I,co.16

Of the lyfe of the comune

It were also good now at this day that we shulde not suffer them that be yong & strōg persones abill to get their lyuing to axe almesse, for the world is full of suche ydel people.

Mat. 14

Our lord doth now at this day the selfe same miracles that he did when he fed suche a greate nombre of people with .v. loaves & .ii. fisses / albeit that by our vnkyndnesse we regard it not, for there are fyue parties of the people in the worlde / and one parte of the same. v. parties nourisheth and kepeth the other. iiii.

The fyrste partie be prestes / monkes charyons / freres and clerkes . They get nothing but spende all.

The seconde are the lordes / counsellours / gouernours of contreys and other riche people that lyue of theyr rentes.

The thirde be auntyent people impotent and chyl dren.

The .iiii. be men of warre theues / murthers / ruffyens / comon wemen / and baudes. All these get nothing but spende all.

The .v. be comon Cytensins / artificers and husbandmen that by their labour gette theyr owne expences & also the expēces of the other. iiii. partes. And so it behoueth that one person must nourish the fyue If it were not that god prouideth merueilously for our necessite how shuld it be possible. For this cause haue I saied that the lyfe of cytesins, householders
and

and husbandmen is moſte hoſſome after the Goſpell. It behoueth alwayes that the houſholder come in ſocoure vnto his neyghbour and that he ſerue him and confort him as I haue ſayd byfore by charite. For we be all bretheren togyther and membres of one body. And therfore ſhall the good Chriſten be as ſory of the hurt of his neyghbour as of his owne. As ſayeth ſaint Paule. Reioyſe you with them that be ioyfull, & wepe with them that wepe. Ro. I2.

And yf thou know that thy neyghboure is of euyll lyfe / and that he gyue euyll enſample vnto other / God cōmaundeth the in the Goſpell that fyrſt thou ſhalt warne him by twayne him and the alone ſwetely prayng hī that he wyll amend him. And yf he here the and obey vnto thy counceyle (Ieſus Chriſte ſaieth that) thou haſt wonne thy brother. But yf he wyll not here the thou ſhalt call. ii. or. iii. frendes and ſhalt reprove him in theyre preſence. And yf he wyll not yet obey thou ſhalt tel it (ſaith Chriſt) into the cōgregaciō that he may be openly reprovēd. And yf he yet abyde obſtinate not wylling to amende him then ſhalt thou take him for an hethen & publique ſynnar. This is the brotherly rephension the whiche Chriſt hath learned vs in the Goſpell. Some man wold ſay yf I ſhuld do thus to my Chriſten brother he wolde be angry with me and fight with me. I tel the to auoyde that thou ſhalt beware to warne him

Mat. 18.

Of the lyfe of the comune

Mat. 14.
Ioh. 14.

dispytefully or in mocking him. But thou shalt pray him swetely & brotherly shewing him howe that a Christen shuld lyue. And yf of aduēture he slewe the in suche a case thou shuldest dye for the treuth as dyd saint Iohn baptist, and so were thou goddes martyr for God is the trouth. The housholder shall laude and rendre graces not onely bicause that he is descēded from an highe riche or noble linage, but also bicause that he hath made hī to be borne in suche astate that he is fayne to get his brede with his labour. For that is the lyfe of a verey Christen. But he shall not put his truste therin at all as though he were therfore better then an other, for albeit that in this mater he kepe the cōmaundement of of God, It is possible that he kepyth it not i other thynges / wherfore we must alwayes be verey studious to abide in humilite.

God might noutisse vs without our labour as he nourished the, v. thousand persones in the wildernesse and might kepe vs well without hauing so many occupacyons in the world. But he hath so ordeyned it for to entreteyne & to moue charite among the Christē bicause that the one hath nede of the socoure of the other / as the baker of the brewer and lykewise the brewer of the baker & so of other occupacyons / to thintēt that we shulde so serue and ayde the one the other by loue / and that we shulde not be idell. And therfor shall the housholder and euery crafts

tes

tes man do his labour diligently and ioyfully in tounning all his labour to the honour of God, beleuyng that in doying his busenesse by suche a good intencion he serueth God and that his labour pleaseth god and that by Iesus christ in whome he beleueth, & trusteth. All were it so that ye knowe that ye shuld dye that day ye shall abide at your labour surely beleuig that your labour is pleasure vnto God. Thou shalt thinke that thou maist not do thy labour for couitise, for to waxe ryche, for to eate & drinke delicatly or for to haue good tymes. For whē thou labourst with suche an intent thy labour is not acceptable to god, but is great offence. And yf percase thou waxe ryche without care therefore thou shalt thanke God, and vse it to his honoure but thou shalt not labour principally to be ryche. Nether shalt thou reioyse of thy rycheffe. Nether yf thou be pore thou shalt not therfor be sory, but shalt do thy labour truely recomending all to the wyll of God that he make the pore or ryche after that he knoweth to be helpful vnto the. Thou shalt not be a briger vp of newe facyoned garnemētes for hereby is the people many tymes educed to sinne & vnto losing of great expēces lost in wast. But thou maist say, If I wil haue it, an other shal make it, & thē am I not finder of the newe facyon. I tel the agaī that none shall make it, for yf thou woldeste not make it nor none other, it wold abide vnma

Of the lyfe of the comune

For this is not taught for one or .ii. but for all the worlde.

Thou shalt not dispende thy goodes vnprofitably in making sumptuous buyldinges or bycng of costiy houlholde for vayne glory or in making to precious clothes / or in delycate meates or drinckes . For all that thou doest thus spende outragiously / thou robbest it from God and from the poore.

Thou mayst not abuse thy goodes as thou wylt / for god hath lent them vnto the for to vse them in all reason / & for to socoure the poore with them. As teacheth S. Paul. Thou shalt clothe the eate and drinke after the moste reasonabyll custome of the contrey where thou dwellest and after the maner of thinhabitauntes there . For thus mayst thou do after the Gospell. Thou mayst neuer lye, swere / nor do nothing that God hath defended for to get temporal goodes. Thou shalt not count at euenyng howe moche money thou hast gained / but howe moche thou hast profiteth in goodnesse and vertue / and howe moche goodnesse thou hast lost in that dayes iourney.

Math .5. Thou shalt not vexe or greue by iustice or otherwyse the poore that owe vnto the for thou mayst not do it without sinne. As Christ saith in the Gospell. Resist not (saith he) vnto the euyl. But who so euer streke the on the ryght cheke tourne to him the other. And he that wyll drawe the parforce into right & take

Take away from the thy cote gyue him thy
 gowne also. And he that conſtreyneth the to
 go a myle with him / go with him twayne. Gy
 ue to him that axeth the. And fle not from hi
 that desireth to borrow of the. Also it is sayd
 more in the same chapiter. Loue your ene
 mies do good to them that hate you, For yf
 ye loue them (saith he) that loue you whate
 greate thing do you. do not the hethen cuen
 the same. Moreouer Saint Paul vnto the Ro
 mayns. Blyſſe them that persecute you / Blyſſe
 them / but curse them not. And agayn, Yelde
 not euyl for euyl circumspectly bringinge
 forth that is honest in the sight of all men / &
 yf it be possible as moche as is in you to liue
 in peace with all men not reuengyng youre
 selfe my welbeloued / but gyue place vnto
 wrath. For it is writen, To me be the venge
 aunce / & I wyl rendre it saith the lord God
 And yf thyne enemye be hōgry gyue hym to
 eate. And yf he be thursty gyue him drinke.
 Be not ouercome with euyl / but ouercome
 the euyl with good. S. Pe. saith also. None
 shal yelde euyl for euyl nor curse for curse.

Ro. 12.

Heb. 10.

1. Pet. 2.

These wordes & other lyke same to mea
 ne (ye they wyl) that the good Christen shal
 not defend thē self by iustice in no maner for
 any maner wrong that they suffer of the euil
 but shuld recomēd al vnto the good wyl of
 god. which shal defende thē & rule althiges
 for the best / and more hollosomely & rightu
 ously then all the iudges of the worlde. But

K. v.

of this

Of the lyfe of the comune

For this is not taught for one or . ii. but for all the worlde.

Thou shalt not dispende thy goodes vnprofitably in making sumptuous buyldinges or byeng of costiy houlholde for vayne glory or in making to precious clothes / or in delycate meates or drinckes . For all that thou doest thus spende outragiously / thou robbest it from God and from the poore.

Thou mayst not abuse thy goodes as thou wylt / for god hath lent them vnto the for to vse them in all reason / & for to socoure the poore with them. As teacheth S. Paul. Thou shalt clothe the eate and drinke after the moste reasonabyll custome of the contrey where thou dwellest and after the maner of thinhabitauntes there . For thus mayst thou do after the Gospell. Thou mayst neuer lye, swere / nor do nothing that God hath defended for to get temporal goodes. Thou shalt not count at euenyng howe moche money thou hast gained / but howe moche thou hast profiteth in goodnesse and vertue / and howe moche goodnesse thou hast lost in that dayes iourney.

Math . 5 .
Thou shalt not vexe or greue by iustice or otherwyse the poore that owe vnto the for thou mayst not do it without sinne. As Christ saith in the Gospell. Resist not (saith he) vnto the euyl. But who so euer streke the on the ryght cheke tourne to him the other. And he that myll drawe the parforce into right & take

Take away from the thy cote gyue him thy
 gowne also. And he that conſtreyneth the to
 go a myle with him / go with him twayne. Gy
 ue to him that axeth the. And fle not from hi
 that deſireth to borow of the. Also it is ſayd
 more in the ſame chapiter. Loue your ene
 myes do good to them that hate you. For yf
 ye loue them (ſaith he) that loue you whate
 greate thing do you. do not the hethen euen
 the ſame. Moreouer Saint Paul vnto the Ro
 mayns. Blyſſe them that perſecute you / Blyſſe
 them / but curſe them not. And agayn, Yelde
 not euyl for euyl circumspectly bringinge
 forth that is honeſt in the ſight of all men / &
 yf it be poſſible as moche as is in you to liue
 in peace with all men not reuengyng youre
 ſelfe my welbeloued / but gyue place vnto
 wrath. For it is writen. To me be the venge
 aunce / & I wyl rendre it ſaith the lord God
 And yf thyne enemye be hōgry gyue hym to
 eate. And yf he be thurſty gyue him drinke.
 Be not ouercome with euyl / but ouercome
 the euyl with good. S. Pe. ſaith alſo. None
 ſhal yelde euyl for euyl nor curſe for curſe.

Ro. 12.

Heb. 10.

1. Pet. 2.

Theſe wordes & other lyke ſame to mea
 ne (ye they wyl) that the good Chriſten ſhal
 not defend thē ſelf by iuſtice in no maner for
 any maner wrong that they ſuffer of the euil
 but ſhuld recomēd al vnto the good wyl of
 god. which ſhal defende thē & rule althīges
 for the beſt / and more hoſſomely & rightu
 ouſly then all the iudges of the w orlde. But

K. v.

of this

Howe the riche people

of this mater wyll we speake in the Chaptre
of two maner gouernementes.

Thou shalt oftymes lyft vp thy herte and
thought to God as thou doest thy labour/
and shalt say to hym a short prayer/ doying
thy busynesse with a good xyl/& with a ioy
full hert for God hath enioyned the that la-
Gene. 3. boure in paradise in Adam for a penaunce.
Phil. 4. Be alwayes ioyfull in the lord/& mery with
thy wyse seruaūtes & maynye. Herafter will
we tell howe the housholder shall lyue with
his seruauntes/and howe he shall be obediēt
vnto his prince in paying his taxes fyftenes
subsidies or suche other semblable demaun-
des.

¶ Howe the ryche people shuld lyue/
an informacyon and teachinge
after the Gospell..The
xxv. Chapitre.



HE that is ryche and lyueth
of his rentes ought fyrst to
knowe that he may not vse
nor spēde his goodes as he
wyll, for he is but a kepar &
dispēsatur therof, for god
hath not gyuen the that ry-
chesse for to ipende it outragiously in meate
& drinke or in costly bildinges & pōpous
clothinges for vayne glory or to hasard it at
dylse/& at other gamyng. But thy goodes be
long as well vnto the poore as vnto the. For
God hath sent the rychesse into the world as
well

Shuld lyue. Fol. lxxiii.

well for the poore as for the ryche, for they must lyue all as well the one as the other.

The ryche be none other thing but dispensatours & distributers of the goodes of god as the lordes of this world haue theyr dispensatours. And therefore whē thou spendest thy goodes outrageously in eating & drinking & other excesse thou shalt yelde accompt before God at the day of iudgemēt. For the ryche man of whome speaketh Christe in the Gospell was dāpned for none other thing but bycause that he was not mercyfull & that he lyued euill of his richesse beyng an yll dispensatour. Vherfore it behoueth that euery body be circūspect howe he spende. For all that folke spende so without necessite is robbed from the poore, for S. Paule saith, whē we haue our fode & wherewith to couer vs let vs be contented. Oure nature is content with lytell. And they that lyue so in pleasure taking all theyre ease are not Christen. For they deuoure that whiche belongeth to the poore whiche are theyre bretheren and membres of one body. This let the panymys do that vse suche voluptuousnesse pleaseūce honoure and worldly vanite bicause they haue no hope of a better lyfe. The Christiē shall not loue his temporal goodes but shall vse them to minstre vnto his necessites and vnto his neyghbours euer geuyng thanks vnto God to whome all belongeth.

Luc. 16.

And the rycher that thou art the more
care

Howe the riche people

care shalt thou take / for to the is gyuē more to kepe then vnto many other. The riches be not euyl / For Abraham Isaac Iacob Iob and Dauid were ryche but euyl vsyng of ryche is euyl. Of suche ryche speaketh saint Iames in this maner. Go to ye ryche. wepe ye wayling vpon your myseryes / which shall come vpon you. And Christ in the Gospell. wo be to you ryche that haue here youre consolacyon. And ī an other place. Truely (saith he) I tell you that the ryche shall with difficultye entre ī to the kīngdome of heuē. And I tel you agayn, It is more ealy for a camell to passe thorowe the yie of a nedell then a ryche man into the kingdome of heuen.

Therefore let the ryche take hede theyr ryche be not theyr euerlastyng lyfe, and that they haue not an other thing after theyr deth As had the ryche of whome speaketh our sauour in the gospel saying. A man was ryche and was cloted with purple and silke and dyd eate and drinke dayly cosly meates & drinkes, and ther was a certayn begger called Lazarus lying at his gate ful of sores desiring to be fedde with the cromes that fill from the bourde of the ryche / but the dogges came and lykked his sores. It happened that the begger dyed & was borne with the angels into the bosom of Abraham / the ryche also dyed and was buried in hell, And lyfing vp his yies when he was in his tormētes he sawe Abraham a ferre of & Lazarus in his bo

Iacobi. 5

Luce. 6.

Mat. 19.

Luce. 16.

Shuld lyue. Fol. lxxiii.

son / and he cryed & sayed. Father Abraham haue mercy on me, and send Lazarus that he may put the ende of his finger īto the water to cole my tōgue / for I am tormented in this flamme. And Abraham sayd vnto him. Sōne remēbre that thou hast receyued thy goodes in thy lyfe / and Lazarus euyl therfor he hath nowe consolacyon and thou art tormented. Thus gyueth God many tymes to the n / that shall not be heyres of the euerlastyng lyfe the rycheffe and prosperite of this worlde / and payeth them ther with.

Therefore shal not the ryche be proude of his rycheffe, but shalbe alwayes in care fearing lest god shuld paye him in this worlde and that he shall haue none other thinge.

Timo. 6

Therfor saith saint Paule vnto Timothe, Cōmaunde (sayeth he) vnto the ryche of this world that they be not proude mynded and that they trust not in vncertayn rycheffe but ī the lyuyng god which gyueth vs all thinges abundauntly to vse / to do wel / to be made ryche in good workes / to be made redy to distribute that they made wyllingly haue feloweshyp in those thinges bylding to them selfe a good fōudacyon ī tyme comyng that they may set hond on the euerlasting lyfe. & a lytell by fore. They (saith he) that wyll be ryche fall of tymes in tēptacyon & in the snare of the deuyll / & into many vnprofitable & noyous desires the which tumble a man into destruction & perdicyon, for the rote of all euyl

Howe the ryche people

cuyll is couitise the whiche while some folkes desired they did erre from the faith and wrapped them selues into many sorowes. And many other places there are in the holy scripture the whiche shuld strongly feare the ryche and gyue great consolacyon vnto the poore, for let all the ryche knowe that when they socoure not the poore with theyre rycheesse they do as great synne as though they robbed any body.

For god hath not gyuen them the rycheesse for to boist & bragge therwith and to make great chere nether to make the selues lordes but to thintent that they shuld be seruautes of all the worlde and to helpe all pore persones/as are poore virgyns/or yong wymen at the state of mariage to thintent they come not to dishonour, and the poore yong people to learne an occupacion. And so to gyue lend and socoure one an other. And thus teacheth vs saint Iohn where he sayeth / he that hath the rycheesse of this world and seeth his brother haue nede and shitteth vp his hert agynst him / that is to say hath no pytie of him / how is the loue of god in him? As though he wold say he that seeth his broder haue nede & helpeth him not / it is not possible that the charyte and loue of God shuld be in him. Lykewyse saieth s. Paule. Forget not hospita- lyte (that is to say to logge and helpe the pore) for some therby haue receyued angels in to theyre houses without knowinge therof

1. Ioh. 3.

Heb. 13.

Should lyue.

Fol. lxxv.

therof. And therefore shalt thou not be ashamed sumtyme to call the poore out of the stretes / & to gyue thē to eate & drinke. For it is the conceyle of our sauour Christ in the Gospell where he forbyddeth to byd the ryche to the fest which may redre it to vs again. But whē thou makest a fest (saith he) call the poore / the wek / the lame / the blinde / & thou shalt be happy. for they may not rendre it to the agayn, yt shall be yelden to the agayn i the agayn ryng of the rightuous.

Luc. 14

But some man wolde nowe say, It is myn owne I haue gayned it rightuously, whie may I not vse it at my wyll? I answer the that is not true that thou hast gayned it / but God hath sent it the / he hath not made the lord of it / nor wyll not that thou vse it at thy pleasure. Thou art but onely a dispensatour / for to distribute it & to vse it after the counceill of the Gospell & of the hoie scripture / that is that thou shalt vse it without any maner of outrage in thy house and out of thyne house to all poore people as thou shalt see nede. For that that thou spendest other wyse / thou robbest from God & from the poore which are the membres of Iesus Christ. And yf thou do them any good thou doest it to the persone of Iesus Christ, for it is sayd in the gospell, All that ye do to one of my lest brethren ye do to me. Therefore he that doth good vnto the pore he doth it to christ. And he that doth euyl vnto the pore / he doth it to christ.

Mat. 25

Thou

Howe the tyche people

euyl is couitise the whiche while some folkes desired they did erre from the faith and wrapped them selues into many sorowes. And many other places there are in the holy scripture the whiche shuld strongly feare the ryche and gyue great consolacyon vnto the poore, for let all the ryche knowe that when they socoure not the poore with theyre rycheffe they do as great synne as though they robbed any body.

For god hath not gyuen them the rycheffe for to boist & bragge therwith and to make great chere nether to make thē selues lordes but to thintent that they shuld be seruaūtes of all the worlde and to helpe all pore persones/as are poore virgyns/or yong wymen at the state of mariage to thintent they come not to dishonour, and the poore yong people to learne an occupacion. And so to gyue lend and socoure one an other. And thus teacheth vs saint Iohn where he sayeth / he that hath the rycheffe of this worlde and seeth his brother haue nede and shitteth vp his hert agynst him / that is to say hath no pytie of hī / how is the loue of god in him? As though he wold say he that seeth his broder haue nede & helpeth him not / it is not possible that the charyte and loue of God shuld be in him. Lykewyse saith s. Paule, Forget not hospita^l lyte (that is to say to logge and helpe the pore) for some therby haue receyued aun^gels in to theyre houses without knowinge therof

I. Ioh. 3.

Heb. 13.

therof. And therefore shalt thou not be ashamed sumtyme to call the poore out of the stretes, & to gyue thē to eate & drinke. For it is the conceyle of our sauour Christ in the Gospell where he forbyddeth to byd the ryche to the fest which may rēdre it to vs again. But whē thou makest a fest (saith he) call the poore / the wek / the lame / the blinde / & thou shalt be happy. for they may not rendre it to the agayn, yt shall be yelden to the agayn i the agayn ryng of the rightuous.

Luc. 14

But some man woldenowe say, It is myn owne I haue gayned it rightuously, whie may I not vse it at my wyll? I answer the that is not true that thou haste gayned it / but God hath sent it the / he hath not made the lord of it / nor wyll not that thou vse it at thy pleasure. Thou art but onely a dispensatour / for to distribute it & to vse it after the counceill of the Gospell & of the hoiy scripture / that is that thou shalt vse it without any maner of outrage in thy house and out of thyne house to all poore people as thou shalt see nede. For that that thou spendest other wyse / thou robbest from God & from the poore which are the membres of Iesus Christ. And yf thou do them any good thou doest it to the persone of Iesus Christ, for it is sayd in the gospell, All that ye do to one of my lest brethes ren ye do to me. Therefore he that doth good vnto the pore he doth it to christ. And he that doth euyl vnto the pore / he doth it to christ.

Mat. 25

Thou

Of two maner Regimentes!

Thou canst not employe thy money and almesse so well vpon no thyng in the world as on the poore. For the holy scripture commaundeth not to gyue it any were els. Our sauour Christ shall not prayse the at the day of iudgement for none other cause but that thou hast holpe the poore in gyuyng them meate and drinke and clothing in visting them/ & gyuing to them of thy goodes when they were lyke. Euen as for none other thinge shalt thou be reprobued but for forgetting of the poore, wherfor thou arte not bounde to make to be song many masses & obytes/ to edifie chaunteryes/ Chapelles/ churches or aultres/ or to gyue offeringes to saintes or candles of waxe / for of all this shall ye yelde none accompt though ie haue left it vndone. For the holy scripture maketh no mencyon of those thinges. They are rather inuēted by the couetous mynde of men then other wise.

Chrisostome. As sayeth saint Iohn Chrisostome, wilt thou edifie the house of god? so geue to the poore

wherof they may lyfe and thou hast edified a resonable house to God / for men dwelle in byldinges but god dwelleth in holy men & in men of good lyfe. Also saint Iherome writing to one called Celautia, whē thou gyuest socouring honde vnto poore, when thou comest in socouring to a man in his necessites/ when thou settest hī that erreth into the right waye thou haste bylt a playfaunt temple to god, for the hertes of the holy persones be called

Of gouernaunces. fol. lxxv.

called the temple of God / the whiche who
soeuer do violat / God wyll destroye him.

Vherfore ye ryche people haue ye alwa
yes mynde on the pore, And see that ye loue
better to bestowe your almesse where ye are
sure that it is acceptable vnto God, and also
where God hath cōmaunded you to do thē /
rather then ther where as ye knowe not whe
ther ye do well or euyl as in making of yma
ges Chapelles / pelgrimages / obites / and o
ther mannes inuencyons wherby the pore be
nowe a dayes miserably robbed & vnkind
ly pyllled by thē that shulde ayde and helpe
thē yf they dyd not serche more theyr owne
profit then the profit and honour of God.

¶ Of two maner Regimentes / or go
uernaunces / goostly and seculer
or worldly, The
xxvi. Chapit.



IRST we must diligently
serche out the right and secu
ler power, swerde / & gouer
nement to thintent that none
doubt whether it be of the
ordinaunce of God or not.
The wordes wherby we kne
we that the seculer power is insitute of god
be these of S. Paule vnto the Romainys whe
re he sayeth, Euery soule shall be subiecte to
the highe powers / for there is no power but
of God. Then he that resisteth the power / re
sisteth the ordinaunce of God, More ouer S.

Ro. 13.

L. i.

Peter

Of two maner Regimentes/

Ioh. 18. And who so euer is of the trouth hereth my
Mar. 1. voice. And in saint Marke sayeth he that the
tyme is fulfilled and the kingdome of God
shall approche. And in saint Mathewe sayth
Mat. 16. he, Seche first the kingdome of God, He cal-
led the Gospell a gospell of the kingdome
of God, bycause the gospel teacheth, gouer-
neth/and kepeth/the same kingdome. The
they that are stedfast in the faithe and in the
loue of god yf they obey vnto his cōmaunde-
mentes haue nought to do with the swerde
of iustice nor of the seculer power to make
them rightuous. And yf all the worlde were
true and verey Christen(that is to say) verey
faithful there nede no gouernour kyng lord
sworde nor iustice. For wher to shulde they
serue seying that all true Christen shulde ha-
ue the holy goost whiche gouerneth and tea-
cheth them to do no wronge/ to loue all the
worlde/to suffre/ and endure the euill and
iniurye of all the world wyllingly and ioy-
fully/ye also the deth. And where as al per-
sones are content wyllingly to suffre wrong
& iniurie, And wher as ther is non that doth
wrong nor iniurie, but where as al persones
do right, ther is no discord hatred enuie nor
other discencyon. And there nedeth no right
nor punicyon. Vvherfore it were impossible
that the swerd of iustice shuld haue ought to
do amōg the very true Christē, seying they do
moche more of them selues thē any man can
cōmaunde them or then any law or worldly
doct^r

of gouernaunces/ fol. lxxvii.

doctrīne can teache them, As sayeth Saint Paule vnto Timoth. vnto the righteous there is no lawe sette / but vnto the vnrightuous. And this is thus bycause that the iudgement and right of a verey true Christen fordereth and auunceth more then all other ryghtes and lawes, for it procedeth from the holy goost whiche possesseth and inhabiteth the hert of a verey Christen. But the vnrightuous do ryght to noman, therfore they haue nede of ryght and of lawes wherby they be taught and confreyned to do well. A good tree nedeth not that one teache him to bring forth goode frute for his nature gyueth it wythout ony teachīg. Lykewise are all the verey true Christen natured by the holy goost and faith that they do all thinges well and as it aperteyneth more then any man can commaūde them by all the cōmaundemētes in the world And for thē selues haue they no nede nether of lawe nether of right.

But some man might axe whie then hath God gyuen vnto men so many cōmaundemētes / in the olde and newe testament? I answer the. Saint Paule saith as it is sayde by fore vnto the righteous ther is set no lawe, but to the vnrightuous that is to say to them that are nat yet true Christē. And forbicause that none is true and verey Christen or good of nature / but be al synners and euyll. As witnesseth the Prophet sayng, God hath loked from heauen vp on the chyldren of men that

Of two maner Regimentes!

Ioh. 18. And who so euer is of the trowth hereth my
Mar. 1. voice. And in saint Marke sayeth he that the
tyme is fulfilled and the kingdome of God
Mat. 16. shall approche. And in saint Mathewe sayth
he, Seche first the kingdome of God, He cal-
led the Gospell a gospell of the kingdome
of God, bycause the gospel teacheth, gouer-
neth/and kepeth/the same kingdome. The
they that are stedfast in the faithe and in the
loue of god yf they obey vnto his cōmaunde-
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of iustice nor of the seculer power to make
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true and verey Christen (that is to say) verey
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ue the holy goost whiche gouerneth and tea-
cheth them to do no wronge/ to loue all the
worlde/ to suffre/ and endure the euill and
iniurye of all the world wyllingly and ioy-
fully/ye also the deth. And where as al per-
sones are content wyllingly to suffre wrong
& iniurie, And wher as ther is non that doth
wrong nor iniurie, but where as al persones
do right, ther is no discord hatred enuie nor
other discencyon. And there nedeth no right
nor punicyon. Vwherefore it were impossible
that the swerd of iustice shuld haue ought to
do amōg the very true Christē, seying they do
much more of them selues thē any man can
cōmaunde them or then any law or worldly
doe

oz gouernaunces/ fol. lxxvii.

doctrine can teache them, As sayeth Saint I, Tim. I
Paule vnto Timoth. vnto the rightuous there
is no lawe sette / but vnto the vnrightuous.
And this is thus bycause that the iudgement
and right of a verey true Christen fordereth
and auaunceth more then all other ryghtes
and lawes, for it procedeth from the holy
goost whiche possesseth and inhabiteth the
hert of a verey Christen. But the vnrightuous
do ryght to noman, therfore they haue nede
of ryght and of lawes wherby they be taught
and confreyned to do well. A good tree ned
deth not that one teache him to bring forth
goode frute for his nature gyueth it wythout
ony teachig. Lykewise are all the verey true
Christen natured by the holy goost and faith
that they do all thinges well and as it aper
teyneth more then any man can commaunde
them by all the comaundemētes in the world
And for thē selues haue they no nede nether
of lawe nether of right.

But some man might axe whie then hath
God gyuen vnto men so many comaundemē
tes / in the olde and newe testament? I answ
re the. Saint Paule saith as it is sayde by fore
vnto the rightuous ther is set no lawe, but to
the vnrightuous that is to say to them that
are nat yet true Christē. And forbicause that
none is true and verey Christen or good of
nature / but be al synners and euyll. As wit
nesseth the Prophet sayng, God hath loked
from heauen vp on the chyl dren of men that

Of two maner Regimentes!

psal. 12.
Rom. 3.

hemought seyf there be any vnderstōdyng/
or seching God. All are fallen & are become
abominable there is none that doeth good
no nat one. Therfore god refreyneth the ma
lyce of the people by the lawe that they dare
not accomplyshe hit outwardly by worke
and dede accordyng to theyre euyll wyll.

More ouer S. Paule gyueth vnto the lawe
an other office/ that is that it learneth ys to
knowe our synnes/ by the which knowelege
a man is made meke / and yeldeth him selfe
to the fayth / & vnto the mercy and grace of
god as is byfore sayde.

Fourtly all they that be not yet Christen
belong vnto the kyngdome of the world &
be vnder the lawe. In this nombre are al the
euyll Christen whiche seke nought elles but
all worldly pleasure & are called Christen
but they are not so. Seyng then that there be
sofewe good Christen & so many euyll peo
ple god hath gyuen vnto the same euyll out
of the Christen astate & out of his kīgdome
an other regyment and gouernaunce / & hath
put them vnder the swerde that is to say vnder
the seculer power & cyuill ryght to thin
tent that they may not accōplisse theyr ma
lice when they wold. As a myscheuous wylde
best is tyed with chaynes & bōdes that he
may nether byte mor stryke after his nature
albeit that he wolde fayne accomplyshe his
euyll nature which is not nedeful to a gētyll
tame best, for without the cheynes & without
bondes he doth none euyll to no man. If it

02 gouernaunces. fol. lxxviii.

were not thus (bicause that there be many
mo euyl persones in the world then good/
and that the good do not resist euyl) the one
wolde deuoure and put the other to destruc-
tion/in suche facyon that none shulde be a-
byll to kepe nether wyfe nor chyldrē nether
yet be abyll to maynteyn him selfe. And by
suche meane shulde the worlde in cōtinuaūce
become wast and without inhabitaūtes. For
this cause hath god ordeyned these . ii. go-
uernementes. The spirituall the whiche ma-
keth Christē and good persones by the holy
goost vnder the kyng of that kīgdome Iesus
Christ. And the secular gouernaūce the which
constreyned the euyl persones to kepe out-
ward peace & to be tame against theyr wyll.
Thus teacheth vs saint Paule / to vnderstand Rom. 8.
the swerd and secular iustice saying the prin-
ces are not to be feared to thē that be good
but vnto them that be euyl.

Now yf any mā wold gouerne the world
(that is to say the euyl) onely after the gos-
pell and cause to cease all worldly lawe &
iustice saying that they are baptised and chri-
sten to whome the swerde of iustice nedeth
not. Vnto thē may be answered. Hit is of a
truth that the true Christen haue no nede of
right nor of the swerd for theyr iustifyinge.
But do your diligence to fulfyll the worlde
with true Christen byfore that you gouerne
them Christenly & after the Gospell whiche
shalbe verey hard for you to do.

L. iiii.

For

Of two maner Regimentes!

For the world is al gyuen to synne and scarcely can they abyde good Christē. They are not all christen that are baptised and called Christen. Therfor it is not possible vnto the worlde to obserue & kepe a comon christē gouernaunce / namely also in the myddes of a greate comonte / for the euyl are alwayes more in nombre thē the good faithfull. For this cause to gouerne a cōtrei after the gospe without the swerd of iustice is as though a man wolde put to gyther in a stable / heres wolues lyons shepe and other lyke / and to suffre all these bestes to be cōuersaunt to gyther the one with the other / howe long I pray you shuld they haue peace to gyther the one with the other? Ye howe long shuld the pore shepe lyue / whetherfore must nedes haue here bothe these gouernamentes.

The spirituall or euangelycall bicause it iustificieth and bringeth helth. The other bycause it interteyneth and holdeth peace. The one is not sufficient in the worlde without the other. For without the spiritual gouernement of Iesus Christ can none be saued nor iustified byfore god by the wordly regiment. So may ye perceyue that the rule or gouernement of Christe hath not lordshyp ouer all persones. For the true Christen be alwayes lesse in nombre & by in the middes among the not Christē / as a rose among the thornes. Then where as the worldly gouernaunce reyneth euery where alone / there can
be none

of gouernamentes. fol. lxxix.

be none other thing but ypochryse. For without hauing the holy goost in the herte can none be made rightuous nor saued. Lyke wise where the spirituall gouernaunce reyneth euery where alone / there is peruersite vnbydeled and vnbound ready for to accomplish the all malice for the worlde can not vnderstand the spirituall gouernaunce bicause that it fyghteth onely by the swerde of the spiryte. which is the word of god. And vseth none other swerde. Nowe seest thou well whate the wordes of our sauour Christ meane (whiche we haue recyted byfore) where he sayeth that the Christen shal drawe noman in to iustice / and that they shal not resiste euyl. He speaketh that onely of his dere Christen, the whiche alone take it into theyre hertes and also do it alone for so are they enclyned and disposed by vertue of the holy gooste working in theyre hertes / that they do harme to noman but suffer willingly euyl and wrong of euery man. Then yf all the worlde were suche Christe all persones wolde kepe egalley this peassible comaundementes / and all thing wold they do accordyng therunto. But nowe bicause they be not Christen the word of God entreth not into theyr hertes / nor they do not accordyng therunto / and therefore they apperteyne vnto the other secular gouernaunce wherby the not Christen be constreyned to kepe peace outwardly / and to done none euyl. For this cause hath

Of two maner Regimentes!

For the world is al gyuen to synne and scarcely can they abyde good Christē. They are not all christen that are baptised and called Christen. Therfor it is not possible vnto the worlde to obserue & kepe a comon christē gouernaunce / namely also in the myddes of a greate comonte / for the euill are alwayes more in nombre thē the good faithfull. For this cause to gouerne a cōtrei after the gospel without the swerd of iustice is as though a man wolde put to gyther in a stable / heres wolues lyons shepe and other lyke / and to suffre all these bestes to be cōuersaunt to gyther the one with the other / howe long I pray you shuld they haue peace to gyther the one with the other? Ye howe long shuld the pore shepe lyue / We therefore must nedes haue here bothe these gouernamentes.

The spyrituall or euangelycall bicause it iustificeth and bringeth helth. The other bycause it interteyneth and holdeth peace. The one is not sufficient in the worlde without the other. For without the spiritual gouernement of Iesus Christ can none be saued nor iustified byfore god by the wordly regiment. So may ye perceyue. that the rule or gouernement of Christe hath not lordshyp ouer all persones. For the true Christen be alwayes lesse in nombre & by in the middes among the not Christē / as a rose among the thornes. Then where as the worldly gouernaunce reyneth euery where alone / there can
be none

oz gouernamentes. fol. lxxix.

be none other thing but ypochryse. For without hauing the holy goost in the herte can none be made rightuous nor sauēd. Lyke wise where the spirituall gouernaunce reyneth euery where alone / there is peruersite vnbydeled and vnbound ready for to accomplish the all malice for the worlde can not vnderstond the spirituall gouernaunce bicause that it fyghteth onely by the swerde of the spiryte. which is the word of god. And vseth none other swerde. Nowe seest thou well whate the wordes of our sauour Christ meane (whiche we haue recyted byfore) where he sayeth that the Christen shal drawen nomā in to iustice / and that they shal not resist euyl. He speaketh that onely of his dere Christen, the whiche alone take it into theyre hertes and also do it alone for so are they enclyned and disposed by vertue of the holy gooste working in theyre hertes / that they do harme to noman but suffer willingly euyl and wrong of euery man. Then yf all the worlde were suche Ghryste all persones wolde kepe egally this peassible cōmaundementes / and all thing wold they do accordyng therunto. But nowe bicause they be not Christen the word of God entreth not into theyre hertes / nor they do not accordinge therunto / and therefore they apperteyne vnto the other secular gouernaunce wherby the not Christen be constreyned to kepe peace outwardly / and to done none euyl. For this cause hath

L.v.

not

Of two maner Regimentes/

not Iesus Christ borne the swerde nor ordey-
ned it in his spirituall kyngdome / for he is
kyng ouer all the true Christen / and gouer-
neth without swerde and without any out-
ward lawe onely by the holy goost working
inwardly in the hert of man. And albeit that
god hath ordeyned the secular swerde for the
correction of the euill / yet he hath not vsed
it / for it belongeth not vnto his kingdome /
in the whiche kingdome there are none but
suche as be good and iust. And for this cause
mought not Dauid bilde the temple of god
bycause he had shed moche blode, and vsed
the swerde / not that he had done euill or vn-
rightuousnesse / but bicause he myght not in
this thinge be a figure of Christ which shuld
haue a kingdome peasible & without swerd.
But God commaunded to Salomon whiche
had a peasible kingdome to bylde the tēple,
for Salomon is as moche to saye as peasible
by the whiche kingdome of the verey Salo-
mon Iesu Christ mought be figured and sig-
nified. More ouer in all the edificacyon of
the temple of god was neuer herd stroke of
Iron / nor of hamer / nor of Axe / nor of none
other lyke thinge as it is Writen in the therd
boke of kynges in the .vi. Chapitre. Al these
thinges here signified that Iesus Christ shuld
haue in his kingdome a people wyllinge to
serue him without constreynt without cōmaū-
dementes without swerde. This was also by-
fore prophessed by Esaye saying. They shal
not

Bph. 5.

1. reg. 6

02 gouernaunces. fol. lxxx.

not hurt and shall not sle in all my holy mon
taigne. Also in his seconde Chapitre. They
shall tourne theyre swordes into cultres and
theyre speres into sythes. The one shall not
lyft vp a swerde agaynst the other and they
shalbe no more exercysed in the warre. These
wordes here & other lyke be not sayed of al
persones that bere the name of Iesus Christe
but onely of them that bere bothe the name
and the spirite of Christ / that is to say of all
true Christen the which willingly do ryght
the one to other. Esa. 12.

Nowe myght one demaunde. Seyng that
the true Christen haue no nede of the swerde
nor of the secular ryght for theyr owne righ
tuousnesse the why teacheth Saint Paule that
euery soule shalbe subiecte vnto the hyghe
powers, And lykewyse saint Peter that the
Christen shal be subiectes vnto euery humay
ne creature? I answere the that I haue taught
by fore that the Christen among them selues
and they among the other haue nought to do
with the swerde nor with the lawe for that is
to them nether nedefull nor profitable. Al
wayes forbicause that all the true Christen
lyueth not vpon the erth for his owne profit
but for the profit of his neyghboure.
He doth by the nature of the holy goost that
wherof his neyghboure hath nede. And
bycause that the swerde is also a thyng ve
ry necessary for all the worlde / for to
kepe peace and concorde / for to punyssh
the Ro. 13.
1. Pe. 2.

Of two maner Regimentes/

the offenders and to refrayne theyre malice. Therfore the verey Christe yeldeth him selfe wylligly vnder the gouernaunce of the swerd and temporall iustice / he payeth tailles he honoureth the puyssaunce and wordly hyghnesse / he serueth he helpeth he doth all that euer he maye to thintent that the same puyssaunce may prosper be kept in honoure and feared. Albeit that the same puyssaunce to him is nether nedefull nor profitable. And forbycause he thinketh alwayes whate thing is profitable vnto his neyghbour / that doth he / As teacheth saint Paule vnto the Corinthians. Suche a seruice is the worke of a christen and bringeth alwayes great profit into the world. And if he shuld not do so he were no Christen / but shulde synne agaynst the rule of charite / for he shuld gyue euyl ensample vnto other that they shulde not honoure the temporall puyssaunce but shuld dyspise it. Albeit that it shuld be alwayes to them very necessary and profitable wherby shulde come great dyspyling of the Gospell. For suche dyspyling of the temporall puyssaunce bringeth dissention and maketh sensual persons profitable vnto nothing.

The gospell maketh all true Christen seruantes to all the worlde by the rule of Charite the whiche alwayes in them selues and by them selues be in true lybertye and haue nede of nothing beyng suffysed of theyre lordes / and king Iesu Christ and of his gouernance

of gonernaunces. Fol.lxxx.

naunce in them. So lyke wyse dyd Iesu christ paye the trybute wherūto he was not boude at all to thintent that he shulde not dyspyse the puyssaunce / & that he wold not gyue the occasion to be offended / but gaue them exāple of obedience. As he him selfe taught in v. Chapter of S. Mathewe. Vwhere he saith that the Christen shal not resist euill nor sue any man at the lawe. He forbiddeth not to be subiecte and to serue them that haue the swerd & seculer puiſsaūce. But the lesse nede that thou haſte vnto it for thy selfe the more shalt thou conferme thy selfe therunto. Thou shalt serue therein the which haue yet nede & are not so stedfast in theyre faith as thou art and that onely by Charite supporting them in theyre infirmite as Ghrist hath supported vs / and hath made him selfe conformable vnto vs. For albe it that by the stedfastnesse of thy faith and loue that thou haſt vnto god thou haſt no nede that any mā shuld punishe thyne enemye bycause that thou wylt suffer wrong willingly for the loue of Christ. Thy neyghboure hath alwayes nede bicause he is yet feble and therefore thou shalt helpe him / to thintēt that he may haue peace & that his enemye may be refrayned & let that he hurt him not, whiche can not be so done yf the tēporal power be not had in honour & feare. Our sauour Christ sayeth not thou shalt not serue or shalt not be subiect vnto the tempo-
rall puyssaunce but he saith, Thou shalt not

Mat. 17.

Math. 5.

resist

Of two maner Regimentes!

resist euyl. As though he wolde saye, Maynteyne thy lyfe so that thou be pacyent that thou haue no nede of the lawe of right nor of the tēporal puyssaunce for to reuenge the But contrary wyse be profitable vnto the weake / and feble multitude in seruing them and helping them by obeying the temporal puyssaunce. I wolde that thou sholdest be so worthy and nobyll to haue no nede of the secular right / but that that ryght shulde haue nede of the to helpe to maynteyn hyt.

I.co.I4. Thus to vse the secular puyssaunce shulde be a great worke of charite wherby a person is gyuē holly to the seruice of his neyghbour / & seketh not to defende his owne lyfe honour or goodes / but seketh meanes onely to be profitable vnto his neyghbour. As writeth saint Paule vnto the Corinthians sayig. Charite seketh not that is his owne / & this shalt thou not do of entent to rendre euyl for euyl / but onely by charite for the conseruacyon and defence of the comon christē and vnto the profit of thy neyghboure not to reuenge thy selfe. For touching vnto thy selfe thou abydest vpon the gospel. Thou holdest and gouernest after the worde of Iesus Christ that is thy king. So that thou wilt wyllingly tourne the other cheke bere the blowe pacyently & let thy mātell go with thy cote / yf it touche but onely thyne owne busynesse. Thus may it well stonde to gyther that thou be indifferently subiect vnto both kings.

oz gouernaunces. fol.lxxxv.

kingdomes (that is) of god & of the world.
vnto the one inwardly and vnto the other
outwardly / So that thou doste suffre euyl
and wrong / and doest alwayes punyshe and
reproue euyl and wrong. Thou dost not re-
sist the euyl / and yet thou doest alwayes re-
sist it for in the one thou considerest thy selfe
and thyne ownewelth. And in the other thy
neyghboure and his welth. Touching vnto
the & to thy welth / thou holdest thy selfe &
gouernest thy selfe after the Gospell thou
suffrest iniurye and lyke a true Christen doest
not resist the euyl. Touching thy neyghbour
& his welth / thou holdest and gouernest thy
selfe after the ordre of loue and doest resist
the iniurye whiche is done vnto him / whiche
the gospell doth not forbydde but rather
commaundeth it. Many holy persones haue
vsed the swerd after thys maner syns the be-
gynnyng of the worlde.

As it is

wryten of Abraham how he delyuered Loth
the sone of his brother and slewe .iiii. kīges
and yet was Abrahā alwayes an holy man.
Also the holy Prophet Samuell slewe / lyke
wyse the kyng Agag. Lyke wyse Helias slewe
the false Prophetes of the Idoll Baall. In
lyke maner dyd Noyses / Iosue / the children
of Israhell / Sampson / Dauid and many
other holy kynges vse the swerde as appe-
reth in the olde testament in many places /
Some man myght nowe saye.

The olde testament is nowe ended
and

Gen. 14.

.I. re. 15
3. re. 18.

Of two maner Regimentes/

I. Cor. I.

and hath no more place/ wherfor we can no more gyue suche ensamples nor set the forth vnto the Christen. I answered the that is not trewe. For saint Paul writeth in his first epistle vnto the Corinthians. Our fathers haue all eate one spirituall meate / and haue all dronke one spirituall drynke. They dronke of the spirituall stone that folowed them/ truly the stone was christ. That is to say they had the same spirit & faith in Christ that we haue for they beleued the that Christ was for to come to redeme the / as we beleue nowe that he is come and hath redemed vs. And so were they Christen as well as we. Vherfore seyng that they thus vsed alwayes the temporall swerde from the begynninge of the world vnto the comyng of Christ for to depresse the outward malyce of thoffenders/ lykewyse may also the Christen do vnto the ende of the world. For the tyme & outward chaunge make no difference among the christen. The olde testament is not so cessed that we nede in no maner wyse to kepe it / or that he doth euyll that obserueth euery part thereof. But it is so ceased that in some thinges & some tymes it is indifferent / and in some thinges and some tyme it is of necessite to do it or to leue it. Hit is not nowe nedefull to kepe it in all poyntes any more vnder payne of dampnacyon as it was then. But we must kepe it onely there where brotherly loue requyreth it. As when saint Paule circuissified his
his

02 gouernaunces/ fol.lxxxiii.

his disciple Timothee whiche was not nede
full vnto him for his helth / but he dyd it to
satisfie the mynde of the feble & weake Iew
whiche thought that he myght not be saued
without that he were circūssed after the law
of Moyse to thintent that by that meane he
myght drawe the more of them to the Chris
ten faith. The olde testament as concernige
the cōmaundementes gyuen vnto Moyse is
not yet ceased nor shall not cease vnto the
ende of the worlde. Hit is of necessite, that
thou arte bounde to obserue and kepe vnder
payne of dampnacyon as they were in
that tyme. As concernyng vnto theyre Cere
monyes they are clerely ceased in Christ / so
that yf thou woldest circumsise thy selfe at
this day and forbear suche meates as were
defended vnto the Iues to eate & to do o
ther ceremonies not hauing trust to deserue
any thing therby / it is to the indifferēt in so
doynge thou hast not offended. But yf thou
shalt come in the company of Iewes or of
other persones which reken that they cā not
be saued oneles they shulde kepe suche cere
monies whome thou woldest fayne wyne
to the Christen faith and hast hope and lyke
lyod in the same there art thou bounde by
brotherly loue which hurteth noman but ser
uith euery man to kepe theyre Ceremonys
with thē & to do as they do tyll suche tyme
as they may be better taught to knowe that
all theyr helthe dependith vpon the faith &

M.i.

trust

Of gouernours/

trust of Iesus Christ and vpon his merites & deseruinges and not in these blynde ceremonies. For charite regardeth not whether the thyng be newe or olde that thou doeste but onely the vtilite & profit of thy neyghbour.

Of gouernours/ Iuges/ baylifes/
and other lyke an informa^{cyon}
after the Gospell
The. xxvii. Chap.



THE Gospell is wryten for all persones and for all estates of the worlde. And ther is none estate in the worlde but that he may fynde in the Gospell howe that he shuld lyue yf that he wyll folowe it. Let none thinke that he is not bounde to lyue after the Gospell though he be neuer so greate a person / be he duke prince Emperour or Pope. For God hath comaunded that the gospell be preached to euery creature that is to say to all mankind. Byfor god there is no difference nether distinction whether thou be a comon husbandman, or a gouernoure / of a towne or of a cuntrey / noble or ignoble / we haue al promysed at our baptisme the one as moche as the other. We haue al take on rule that is the teachig of the gospell after the whiche we muste lede and gouerne our lyfe, we may not say / let the mon^{kes}

Juges/balpyues/ Fol. lxxxiii.

Jes and prestes kepe it for we haue all promysed at our baptesmeth the one as moche as the other. Vvherfore when the lordes wyll lyue as they shuld do after the Gospell they must first obserue and kepe. ii. thynges / that is to say mercy & iustice, And also that they knowe when they must be mercyfull & when they must vse iustice.

Then firste it behoueth that thyne intent be to defende the ryghtuous and innocent and so with the secular ryght to come i ayde vnto the ryght of the Gospell reproving & rebuking openly and without ony fauoure all vnryghtuousnesse to thintent that the people may lyue frely vnder the protection preserued from theues murtherars and from all maner oppression and iniurye as ferre forth as it is possible vnto the / when thou doest so thou arte goddes seruaunt. But it behoueth that thou be well ware in suche thynges to aduenge thy selfe in thy iugement and that thou gyue no iugement nor sentence but one ly where thou knowest that thy iugement is ryghtfull and that nether for hatred enuye nor fauour.

And yet thou muste do it with as greate mercy and compassion and as tenderly as thou woldest cut of a corrupte membre from thyne owne body / whiche by the malice of his corrupcion yf thou dydest let him alone wold corrupt thy hole body. It were also no hurte in this mater to kepe the ordinaunce somtyme made bi Theodosius

M.ii.

Emper

Of gouernours/

Emperour which ordeyned that none shuld be put to deth byfore that he had byn .xxx. dayes in pryson to thintēt that in the meane tyme he myght be well aduyſed to make anſwere. And to thintent that the iudge shulde cauſe no man to dye haltely and with out aduyſement/ but that he myght haue tyne to kole his enchauffed courage.

And when any of the comynaltie shulde happē to do any euyl by myſfortune agaīſt ryght and iuſtice the whiche hath alwayes byfore byn of good lyfe & name / ſuche a one may a iuge helpe agaynſt the lawes and procure his delyueraunce without synne. For yf it be ſo that the law of Moyſes had ſo great diſcretion that therby they dyd not put thē to deth which vnwarely & by caſe of myſaduenture had comitted murther agaynſt theyr wyll. As it is wrytē in Deutero. So that Moyſes had aſſigned thre citees vnto the whiche they that had comitted homycide by myſfortune agaynſt theyr wyll mought fle for theyr ſafegard. How moche more shuld we which are Chriſten that lyue after the goſpell and loue oure enemyes haue and kepe diſcretion and regard in this mater.

This I ſaye to thintent that the iuges ſhall not thinke that they offende yf they helpe ſuche. For when they haue hope & lyklyod that the euyl doer ſhal amende they muſt be alwayes mercyfull. As Chriſt was vnto the woman whiche was founde in adoutrye As ſaint

Deu. 4.

Iohn. 8.

Juges/balyues. fol. lxxx.

saint Iohan reherfeth. The temporall lawe must obey and serue vnto the gospel, it may in no wyse be contrary therunto / wherfore yf any thyng thereyn be agaynst the Gospel then the temporall lawe must gyue place & perysshe in that poynt. For we must alwayes obey more vnto God then vnto men, As teacheth vs S. Petre. Them that we may amēde Act. 5. by warnyng we shall not correct them by iustice. All that a iuge may do without synne in the cause of an other he may not do it in his owne. For none may aduenge his owne iniurie, nor vexē his christē brother for his owne profit, As it is byfore sayde that the true christen neuer playneth vnto the iuge of the iniurie that men do vnto him but suffreth al patiently. As sayeth saint Paule. Nowe is synne yet alwayes in you bycause that ye haue stryues to gyther among you, why do ye not rather suffre wronge? whye do ye not rather receyue hurt. It behoueth the iuges to lōke diligētly that the one do not wrōge to the other without lōking that euery man shulde complayne vnto him and all by charite seching nothing but the rest and quyetnesse of theyre Christē brother whome the euyll people do oppresse. The prophete Esaie reproveth the princes and iuges that in theyre iugementes and sentences take regard vnto rychesse / seching theyre owne profit, or bering fauoure vnto theyre frendes / sayng on this wise, Thy princes be vnfaithfull / felowes of theues. I. Cor. 6

M.iii. They

Of gouernours/

They all loue bribes they folowe rewardes, they iuge not vnto the orphantes / and the cause of the wydowe entreth not vnto them. They ought to determin the cause with good aduysment and as shortly as were possible, and to exhort the parties to make brotherly appoyntement the one with the other shewing them by the Gospell that the Christen ought nat to haue sute and proces among the. They ought to be verey sory of the dissension of theyre Christen bretheren / and of the euyll gouernaunce of euyll doers.

Hit behoueth also that the lordes enforce them selues to put away all euyll customes and that they forbid streytly that no yonge strong persones go on beggyng. For therof comyth great euyll / but shall constreyn the to learne a crafte. There is a place in the Cyuyle lawe that forbiddeth that no strong persones beyng i helth shal begge theyr brede. And therefore I merueyle greatly that the temporall lordes kepe not this lawe / seing that it is good and not contrary but agreeable vnto the Gospell whiche commaundeth that he that laboureth not shulde not eate. The lordes shulde procure and couceyle the ryche folke that they shuld do theyr diligēce to cause the pore yōg folke to learne a crafft to thintent that they shuld not go a begging and that they haue none occasion to take the to the walet. The ruelers shulde also ordeyne some honest prouision that the poore impotent

Juges/balpues/ fol. lxxxvi.

potent/young chylde. and olde people that
can not get theyr brede/ and haue not wher
of to lyue / shuld not be constreyned to go
from dore to dore. But it were rather better
that they shuld ordeyne thre or foure honest
persones in euery parisshe which of a comon
treasure, as of the treasure of the pore, might
prouide euery weke as moche as shulde be
nede to euery house of the poore. And that
by porcyon after the nombre of the poore.
And that they shulde exhorte the ryche to
gyue theyre almesse to that comon treasure
and to bequeth that that they wold bequeth
by theyr testaments other wayes to that com
mon treasure. For we can fynde the meane
to buylde greate abbayes for to nourisse in
delicate lyuing strong people that may las
boure and some tyme hores and baudes also
And whye can we not aswell fynde the mea
ne to do our charitable workes accordinge
to the Gospell to the poore impotent syke
and feble, we shulde also bye houses for the
poore to dwell in as are the hospitalles sit
uate in a fayre plesaunt and large out of the
towne. And lykewise shuld we prouide vnto
thē an honest man that mought euery day
make vnto them a sermon shewyng vnto thē
the word of God for to conforte them in
theyr pouertye/and languores, which shuld
be a seruice honest holysome and verey accep
table vnto God.

Howe that we must

¶ Howe that we muste paye taxes
and subsidies in ayde vnto
our princes .The
xxviii. Chap.



HE N saint Paule had con-
uerted the gentiles vnto the
Christē faith, then thought
the Christē (seing that now
they had gottē god for their
lord) that they shulde be de-

Rom. 13

lyuered from theyre erthly
lordes / and that it shuld be no more nedeful
vnto thē to honour theyr tēporal lordes nor
to pay vnto them taxes or tailles, which opi-
nyon saint Paule reprobued writing vnto the
Romaīs. And albeit that god almyghty hath
delyucred you by his sonne Iesu Christ from
your synnes and from the subiection of the
deuyll / ye may not thinke that ye be therby
delyuered from the obedience & seruice of
your princes and lordes of this world . For
the seruice that ye do vnto your prynces ys
not hurtful vnto your helth. Hit can but one-
ly hurt or greue your body and temporall
goodes yf percase ye dyd paye vnto thē any
taxes or subsidies / when they had no nede to
requyre it. For these thinges ye shal not ther-
fore murmur / nor grudge agaynst the payse
faunces / nether be rebell agaynst them albeit
that it so were that they were verey tyraun-
tes / to thintent that ye styrrē thē not to more
greater

pape taxes.**Fol.lxxxvii.**

greater anger, wherby they shulde take occasion to do the more greater oppression and greue to the christē. For ye must alwayes labour to gyue good ensample vnto other by your pacyēce for to drawe your lordes after that maner from theyr euyl lyfe as they shal se and behold your holy and peaceable conuersacyon.

And therfore to him that axeth you taxe and subsidye ye shal gyue it him. In all suche thīges shall ye be obediēt vnto your lordes although they were paynēs / to thintent that by that meanes ye may drawe them vnto the Christen faith.

This is the obedience that Saint Paule speaketh of in the sayde Chapitre. After this maner was our sauīour Christ obedient vnto the temporall puyssaunce / and payd the tribute money for him selfe and for saīt Peter. Not that he owed it but bycause he wolde gyue noman occasion to be offended. This shuld all the Christen considre and kepe the selues from murmuring and grudging whē subsidie or taxacyon is axed of thē. But whē they are nought thou owest thē nought by for god, For as Christ was passed by thē that axed trybut he profered thē none, for he owed them none / but whē yt was axed / he payed it as we haue sayde byfore. And the lordes ought to be wel ware that they oppresse not theyre subiectes / for therof they shall yelde a streyte accoupt byfore God.

Mat. i 7**M. v.****Of men**

Of men of warre.

¶ Of men of warre and of the warre
whether the Christen may warre wi-
thout synne an informacyon
after the Gospell. The
xxix. Chapitre.



THE men of warre haueno
thing in the Gospel for the
Gospell knoweth no men
of warre nor the warre but
onely peace. Albeit that
many doctoures saye that
the men of warre is a thing
resonable and good bycause of the wordes
of saint Iohn baptiste who as wryteth saint
Luke in the gospel answered to the men of
warre axing hī what thyng they shuld do to
be saued that they shuld hurt nomā but shuld
be contented with theyre wages. By these
wordes wyll the doctours and Theologyes
saye that the men of warre may warre pill &
do euyl with out synne. But they vnderstōd
not the wordes of saint Iohn.

Ye must vnderstond that the teaching of
saint Iohn brought noman vnto full perfe-
ction. It did but onely make redy the herte
of man vnto God and vnto the teaching of
Iesu Christ. He rebuked the moste greatteste
euylles by his preachinge. He did but onely
teache the begynnyng of rightuounesse, as
though he wolde haue sayd, If I shuld all at
tonce forbid you the warre, ye myght not yet
for

and of the warre. fol. lxxxviii.

for your wekenes suffer it / nor ye might not leue it all sodeynly, But begīne first to leue the most graettest euyl as to do hurt & outrage to other, as to burne, to kyl, to pyl & so forth, & be alwayes cōtent with your wages.

So was S. Iohn Baptiste none other thing but as a man that abateth & cutteth of from a pece of thumber the most greattest knottes He doth it not to thintent that it shuld abide so. But when the knottes and warres be cut of then comyth a better mayster Carpenter that playneth it and maketh it more smothe with a large fine rabot. Lȳkewyse did saint Iohn by his preaching / he did but onely abate and cut of the greate knottes / that is to say / the greate synnes. And yet they were not clenetaken away and cut of till an other better mayster workman came after and cut thē of with his fine raboth. And therfore was he nothing els but a voyce crying in the deserte whych cryed. Make redy the waye of the lorde, make streyght his fete pathes. He was nat the light, as sayeth S. Iohn the Euāgelist He coude not pardon our sinnes, for he was not christ. He was but onely a voyce a foregoar & a shewer which made redy the way a gaist the comīg of christ. And for this cause did S. Iohn sende his discipels to Iesu christ whē he shuld die to thintent that they myght learne the ful perfectiō of hī. For he had but onely made thē redy for to come vnto Christ. for this cause and reason it is all manifeste that

Esa. 40

Iohn. 2.

Of men of warre

that Saint Iohan hath no prayſed the warre by theſe wordes / but hath rather forbodē it. As teacheth all the Goſpel. for as it is a thiḡ euyl agreing that the hōde fight agaynſt the hede / So is it a thing as euyl agreing and great ſynne that one Chriſten warre agaynſt the other. For we are all bretheren and mem

Ro. 18. bres of one body / the body is Chriſt / which in all his lyfe preached peace and concorde to all them that he taught.

I. Io. 4. Saint Iohan in his firſt epiſtle ſaieth. He that hateth his brothere is an homyoyde. we may hate noman / we muſt loue our enemyes we muſte praye for them and do good vnto them that perſecute vs. Howe can it then be poſſible after the goſpell that we may warre without ſynne? wherin ſo many people loſe theyre lyues and wherby ſo many perſones come to wyldenefſe ryot and euyl lyfe. Ther be textes in the canon lawe that ſuffre ſome warres. But the teachiḡ of chriſt forbiddeth all warres.

It is a thiḡ horrible and daungerous for body and ſoule to enterpryſe and moue a warre. For all malice reyneth in tyme of warre. Neuertheleſſe when a cuntrey is inua^dded or a towne beſegeth / & whē the comon peace is troubled / & great violence is don vnto the ſubiectes, the lord of that cuntrey is bounde by brotherly loue to helpe his ſubⁱiectes, & to deſed thē to punyſſhe the euyl / & to put his lyfe in ieoperdy for his ſubiectes.

But

and of the warre. fol. lxxxix

But he muste alwayes be ware that he do it not to reuenge his owne wronge, or for to enlarge his londe and lordshyp / but onely to defende his subiectes . And so may he vie the horryble businesse of the warre/charitably and Christenly.

But yf it were possible to agre for golde or siluer / he is bounde to do it . For the lyfe of a Christen is more worth then all the rycheesse of the worlde.

A lord shall thinke alwayes that there is a kyng aboue him in heuen byfore whome all persones shall yeld accompte at the laste day of iugement / ye of the leste workes and thoughtes that he shal do / be he kyng or Emperour / Pope or Cardinal / nobill or vnnoble / yong or olde.

Vve rede that the people of Israhell did warre many tymes but theyr warres were but all figures. As saieth saint Paule / wherfore it betokeneth to vs that we shall lykewyse fight not the one agāst the other, but agāst our selues / that is to say / agaynst our

I, co. 10

synnes agaynst pryde, wrath /
couityse / lechery / ha-
tred / enuye / &
suche other.

¶ Howe seruauntes shulde lyue a doctrine after the Gospell.

The. xxx. Chapitre.

Seruauntes

Howe seruauntes



SERVAUNTES that
serue theyr lordes / maystres
ladyes / & mastresses / shalbe
true vnto them as vnto them
selues and shall alwayes do
the profit of theyre lordes /
& maystres as though it tou
ched them selues. They shall not do theyr ser
uice onely for temporal rewardes. For thou
mayst by thy seruice that thou doest vnto thy
mayster please God as wele as though thou
were in the churche prayng on thy knees.

Therefore thou shalt do thy seruice by faith
and loue in God thus thynking in thy selfe.
Behold dere lorde God I thanke the that
thou hast not made me ryche / I am well con
tent with the state that I am in. I wyll with
a good wyll for the loue of the serue all the
world. And I thanke the that thou hast made
me worthy to suffer any thing for thy loue /
and that I may in this worlde be one of the
lest and lest esteemed, whē thou seruest thy lor
de in suche a faith with a good wyll thou re
ceyuest not onely the rewarde or wages of
men to whome thou seruest / but that more is
of God.

Therefore thou shalt do thy labour dili
gently & ioyfully not as though thou didest
serue a man but as though thou didist serue
God as truely thou doest. For so doth saint
Paul teache the writing to the Ephesi. where
he sayeth, Seruauntes obey vnto your carnal
maisters

masters / with feare & trembling in innocēcy
of your hertes as vnto Iesu Christ / not with
seruice in the yie sight as men pleasers / but
as the seruantes of Christ doing the wyll of
God with all youre hertes with good wyll/
euē as though ye serued the lord & not men.

Remēbre also that what so euer good any
man doth / that shall he receyue agayn of the
lorde whether he be bounde or fre, & agayn
vnto the Collossians. Seruantes (saith he)
obey vnto your bodely mastres in all thīges Col. 3.
not with yie seruice as men pleasers / but in
simplicite or innocency of herte fearing the
lord god. Do al that ye do with a good wil,
as though ye did it vnto the lord God / and
not as vnto men / knowing that ye shall re-
ceyue of the lord the rewarde of enheritaūce,
for ye deserue the lord Christ. But he that
doth wrōg shal receyue for the wrōg that he
hath done, for there is no respect of perso-
nes. And S. Peter saith in his first epistel. Ser- I. Pet. 2.
uaūtes be subiect in all feare vnto your lords
des not onely vnto good & courteys / but al
so though they be froward. For it comith of
grace yf a man for cōsciēce toward God en-
dure greue suffering wrougfully. For whate
preyse is it if whē ye be betē for your fautes
ye take it paciētly? But & if whē ye do wel ie
suffer wroug & take it paciētly, then are ye
great thāk worthy by for god. Therfor thou
shalt in al thinges haue god alwayes by fore
thyn yies & not the mē whome thou seruest
(outwardly.

Howe seruauntes

As did Paule the Byshoppe whiche put him selfe into the seruice or the lordes of the sonne of a wydowe. And bicause that he had gyuen all his goodes for the wyll of God. He gaue also him selfe into seruice for the loue of God, for to delyuer the sonne of the wydowe.

Be not sory that thy mastre doth not suffre the to go to the church to here masse. For thou mayst please God aswell in doying thy worke by suche a good intēt as though thou wer ī the church whē thou beleuest, but thou must do thy laboure in suche a faith as is by fore sayd. God regardeth not whate thyng we do or in whate place we be, but of whate courage and in whate faith we do it.

Ge. 16. The seruaūtes shall take good hede that they angernot theyre maystre or maystresse. And when it shall so happen that then incontinent they axe them forgyuenesse. He shall alwayes honoure his mastre beryng his hasty wordes / kepīng him selfe that he do not rebell and answere spetefully vnto his master. For thou art bounde to support him & to gyue place vnto him, As the aungell taught vnto Agar the seruaunt of Sara / the whiche fled from her mastresse as it is wryten in the. xvi. Chapitre of Genesis / where the aungell came vnto her and sayde. Go and teutne to ward thy lady and humble thy selfe vnder her honde. So shulde the seruaūt humble him selfe vnder his lord / & when he hath angred him



HAPPOSTLE Saynte Paul teacheth vs wrytyng to his disciple Thimothe that the wedowe shall vse her lybertye vnto the honoure of God aud that she shall serue willyngly the poore wifes

shing theyre fete / and socouring them after her power . And to thintent that she shulde haue wherof to socoure the poore she shall not runne aboute ydell from house to house clatering / but shall get her expences in her owne house by her laboure. And she must kepe her selfe from ydelnesse / and from delicate eating and drinking for by suche meanes they fall in to euyl desires and foule synnes. Suche wydowes so lyuyng in carnall pleasure / lyuyng be deed alredy / As Saint Paule sayeth in the sayde place . They lyue in a dangerous estate / it were moche better that suche wedowes dyd marye agayn then so to lyue in ydelnesse and pleasure.

But the wedowe so taking her pleasures desyreth not the euerlasting lyfe / bycause she hath no trauayle here / and this is the great test blyndnesse that any persone may fall in to. And therfore it were moche better that she were maryed agayn / for the carefulnesse and rule of house keeping / and the obedience that the married woman is vnder her husbands bonde delyuereth the persone from euyl desires / and for this cause counceyleth Sainte

N.ii.

Paule

Of the Wydowes

Paule that the yonge wedowes shulde mary
agayn.



Glaude and honoure be onely vn
to God. A M E N.

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